

THE DREAM PROBLEM
VOLUME II
PART I

Publishers' Announcement

The Publishers take pleasure to announce that they have undertaken the publication of the second volume of the "Dream Problem." As the complete work is too big to be issued in a single volume, it is arranged to publish it in parts, each containing about 600 pages and divided into sections as follows:—

1. Editorial.
2. Dialogues between sage Vasishta and the Dreamer.
3. Contributions in answer to the 14-Points
 - (a) By Indian Writers;
 - (b) By Foreign Writers.
4. Brief answers to the 14-Points.
5. Notable Comments and Views.

Concession to Contributors. One copy free (Complimentary). Extra copies for friends at half price, if orders are registered before publication.

DREAM PROBLEM

And Its Many Solutions in Search after Ultimate Truth

VOLUME SECOND

PART I.

Containing Dialogues Between Sage Vasishta and the Dreamer

AND

A Symposium of Answers to the 14-Points in the Dream Problem

by Distinguished Writers (Indian and Foreign);

With many Portraits of Contributors.

cos

EDITED BY

RAM NARAYANA, L. M. S.

PUNJAB MEDICAL SERVICE (*retired*)
EDITOR, "Practical Medicine," Delhi.

PUBLISHERS:

"PRACTICAL MEDICINE"

DELHI (*India*)

1922.

(All Rights Reserved.)

The Cause of Duality ...	...	48
Sushupti, Samadhi and Turiya States		50
Principles of Yoga Practices	...	51
New Methods of Yoga Practice	...	52
Origin of Creation ...	...	53
Schopenhauer's Views on the After-Death State	...	60

The Third Dialogue

The Sage's Answers to the 14-Points ...	76
Discrimination or Viveka ...	79
The Cause of Dream Creation ...	80
Analysis of Personality ..	82
The Physical Body or Sthul Sharira ...	86

Contributions in answer to the 14-Points By Indian Writers

Mr G. R. Malkani ...	...	91
R. B. Raghunath N. Tatia ..	..	105
Swami Raghavananda ...	.	159
Mr R. Krishna Swami Aiyar ...	...	173
Swami Malik Raghunath Rai ...	...	183
Babu Bhagavan Das ..		231

Contributions in answers to the 14-Points By Foreign Writers

Mr. David P. Abbott ...	...	267
Dr. C. J. Whitby ...	...	309
Dr. F. C. S. Schiller ...	..	332
Mr. John Leslie ...	..	361
Mr. Halvor H. Urdahl ..		377

Mr. J. M. Short	...	...	393
Mr. Robert T. Browne	...	...	412
Mr. Francis K. Baxter	...	...	428
Mr. Wilfred John Wybergh	...	...	438
Mrs. Annie Rix Militz			448
Mr. Sydney T. Klein	...	...	460
Mr. William E. Mann	..	...	470

Brief Answers to the 14-Points

Swami Dayanandji	...	..	481
Sardar Mehar Singh	...	...	484
Mr. B. V. Chandha	...	...	487
Babu Surendra Nath Chatterji	.		491
Mr. Kala Chand K. Mirchandani	...	...	495
Dr. John Stuart Mackenzie	...	...	498
Dr. C. Marvin Dana	.	...	503
Miss. Lilian Whiting	...	.	507
Mr. Theodore Schroeder	...	...	510
Dr. David Starr Jordan	...		514
Dr. William Walker Strong			517
Mr. Alfred Madden	...	..	520
Dr. James B. Anderson	...	..	525
Mr. Albert E. S. Smythe	...	.	528
Mr. John M. Russell	..	..	531
Mr. Charles H. Conner	...	...	535
Dr. Alfred Betts. Taplin	.	...	543
Mr. Henry James Derbyshire			547
An Humble Seeker after Truth	...		551
Prof. John Laird	...	...	556
Dr. Adolf Meyer	...	..	559
Prof. Charles Roswell Paine	..	..	561

Notable Comments and Views

Saint Sampuran Singh	...	...	564
Swami Syamanand Brahmachary	...	...	569
Rev. Dr. G. A. Kratzer	...	..	571
Dr. Alice D. Snyder	...	...	578
Dr. Henry Ridgely Evans		...	581
Mr. Solomon Cohen	...	...	583
Dr. Morton Prince	..	.	586

The Editorial

By Ram Narayana, L.M.S.

Born in Delhi, 1860. Received Education in Medical Science at the Lahore Medical College and took diploma of L. M. S. (Licentiate in Medicine and Surgery) from the Punjab University in 1886. Served Government as assistant to Civil Surgeon, Delhi, and in charge of many Civil Hospitals in the Punjab. Retired from Service in 1903, on account of failing health. Founder and Editor of "Practical Medicine," a monthly medical magazine, started in 1903. Author of "How Did the Illusion of the Phenomenal Universe Arise?" a thesis written in reply to Lord Ronaldshay's puzzle in the Indian Philosophy; "Treatment of Disease by Climate," "Medical Hypnotism" and many other medical books.—Editor "Practical Medicine." Delhi (India).

FOREWORD

The Editor earnestly wishes every reader to take up the study of this book at a time when he is free from all business and other worries and has no bodily trouble, especially indigestion which is the most powerful factor in making one's mind distracted, for the time being, preventing him to concentrate his attention on any subject. The best time to read

book of this kind is early in the morning when the brain is quiet after a restful sleep. It will further help in the proper understanding of the subject, if, in the course of its study, he will keep his mind open, by divesting it of all prejudices and laying aside his preconceived notions about any line of thought.

If the book is perused in such a frame of mind, the Editor is sure that every one who reads, will enjoy it and derive a great benefit. And, then, if after finishing it to the end, he feels disposed to express his own views, make suggestions on any point or write a criticism, the favour will be highly appreciated and the contribution will be gladly published in the subsequent volume, if so desired.

Editorial

To Volume Second of the "Dream Problem"

What we said in the Introduction to the first volume, may, with advantage, be repeated here. This book does not aim at founding a new religion or creed, nor is it intended to divert any reader from the path he is already pursuing. Our dictum is that "Goal is one for all, the paths that lead thereto are many." We believe in Absolute Truth or Existence (*Parmarthic Satta*) as *one*; in relative Truths (*Ijāvharic Satta*) as *many*; and in untruth or non-existence (*abhaava*) as *none*. That which is ever present is the only *Absolute Truth*; that which appears to our senses at one time and disappears at another, is a *relative truth*; and that which never appears or comes into cognisance of our senses is the *only untruth*. The example of an *untruth* is the son of a sterile woman or the horn of a man which nobody has ever seen nor will ever see; that of a *relative truth* is the phenomenal or the dream world; and that of the *Absolute Truth* is the *Absolute Truth* itself, because it is *advaita* or one without a second.

The problem, in the first volume, as its many readers must have realised, demonstrates that if a dreamer, during the dream,

tells his dream creatures the bare fact that it is a dream, they will not only disbelieve him, but call him a fool, a lunatic or one suffering from hallucination. Further, if the dreamer says that none of the dream creatures exists as a separate personality, all being simply the result of his imagination, they are sure to abuse and even try to injure or kill him. The problem was meant to convey the idea that if the Impersonal Creator of this, our waking world, likewise assumes a personality (as an *avatara*) and declares that the Universe and all that there is in it, are nothing but his imagination and that in reality He alone exists, the majority of us, especially those styling themselves scientific and rationalists, proud of their intellect and relying solely upon the evidence of their senses, will not believe Him and the Creator (*avatara*) is sure to meet the same fate as the dreamer in his dream.

From the answers received in response to our request, it appears that many of our contributors to the first volume did not comprehend the underlying idea in the problem. Some of them tried to explain the nature and meaning of dreams. Others thought it impossible for the dreamer to be cognisant, during the dream, of the fact that it was a dream, probably because they themselves

had never had such an experience and their scientific knowledge did not allow them to admit of such a possibility. Some writers being chagrined at their inability to solve the problem, declared it intrinsically absurd. Others poured forth their wrath on the compiler by calling him a fool and of an unsound mind. One of our critics, a writer and contributor of articles to Indian magazines under the *nom de plume* of Brahaspatya, has gone so far as to prescribe remedies to cure the hallucination of the dreamer, without knowing perhaps that by his criticism he has confirmed the very contention of the dreamer.

An English friend, in emphasising the impossibility of the dreamer, ever succeeding in convincing his dream creatures of the illusory character of the dream during the dream state, referred us to a story of "The Country of the Blind," written by Mr. H. G. Wells. This is so very interesting and explains our problem so beautifully that we cannot but quote it here from the book, "The Threshold of the New" by Mrs. C. Stuart. It runs as follows :—

"A certain man, a mountain climber, was suddenly by an accident thrust into a valley where he found all the inhabitants blind. He found that they had been so, for generations. The visitor tried to

tell the people that there was such a power as sight, and that he possessed it. But the inhabitants could by no means be made to understand, and they hated the man for disturbing their ideas and tried to kill him. Thus he was forced to desist from his efforts after which the people became more friendly. They then arrived at the conclusion that he was suffering from hallucination, which they hoped to cure. Their medical men, on examining his eyeballs by touch, and finding them somewhat different from their own, pronounced that "those queer things that are called eyes, which exist to make an agreeable soft depression in the face" were in his case diseased. They, therefore, proposed by a simple and easy surgical operation to remove these irritant bodies, from which they believed his hallucination to proceed. Their persuasions, however, to induce him to submit to the operation were of no avail, and he finally escaped from the country of the blind".

In our problem, the dreamer, in the dream world, is almost exactly in the same position as the visitor of the above story in the country of the blind, with this difference only that the dreamer also knows that the dream creatures are the result of his own imagination, or, in other words, he himself is the dream creatures appearing (to his own self) in so many forms. Why was he then trying to convince the dream creatures when he knew that they did not really exist? This was the problem for solution in the first volume.

This, the second volume of the Dream Problem, is a symposium of answers to the fourteen points, by representative men, Eastern and Western, from all classes of religion, philosophy and science, including the so-called materialists, realists, idealists, and dogmatic theologians. The method adopted in the present volume is somewhat different from that of the first, but the aim or object is the same, *viz.*, a search after ultimate Truth from the study of the three states of consciousness—waking, dreaming and deep sleep—the daily experience of every human being. The method is suitable to every individual who cares to know and find out the Truth for himself. He is not required to go to a Laboratory or School or procure special instruments for investigation. The laboratory is his own self and the instrument is his own common sense, intellect or discriminating power. The fourteen points for solution are intended to set every one interested in this line of thought or the seeker after Truth, to work with, and ponder over.

To the Editor, the compilation of this work has been a source of great pleasure and he tenders his best thanks to all contributors for the benefit he has derived from their contributions. The book is like a

garden, with all varieties of flowers, each having its own charm and beauty, and it is hoped that every reader will equally enjoy it. To many it will prove quite an inspiration especially if they are open to conviction and have no prejudice against any line of thought or religious creed. To some, it will at least give delight and amusement. To those who have solved the problem of Truth to their entire satisfaction and require no further enlightenment, it will furnish with data by which they might be able to explain the Truth to others in perhaps a simple way. It is fervently hoped that it may prove useful to all. The only persons whom the book will not interest, are: (1) Those who have gone beyond intellect and acquired that state of knowledge where all traces of duality disappear, (2) Those in whom either the intellect has not yet manifested or who have lost it on account of old age or some other cause, and (3) Those who remain constantly under a state of intoxication produced by what they believe to be the only truth; and anything that does not conform to their pet theories and ideas, arouses their pent-up wrath. It is from the last or third group of men that we expect adverse and hostile criticisms.

CRITICISMS.—As was expected, our first

volume did meet with adverse criticisms from certain sectarian quarters. We are not at all surprised at them. We rather invite them most cheerfully, but only fair and helpful criticisms and not passionate effusion of wrath on the personality of the writer. The latter kind of criticism is not helpful to either party. For example, to say that because the writer was not a scholar of Sanskrit language, he had no right to write on the subject of Vedanta, is not a fair criticism. Another critic, a College Professor, remarked that because we were not a diploma holder in Philosophy and were unable to make use of technical language in writing on a philosophical subject, our book was worthless and fit to be consigned to a "waste paper basket." Such criticisms are unjustifiable and we shall pay no attention to them. We ask our readers to judge and form their opinion on the merit of what is written, no matter who the writer is. In so doing we hope, they will derive great benefit from the perusal of the present volume.

To tell the truth, we are more thankful to our critics than to our admirers, because the former are the means of showing us the opposite side of the Truth. We believe that unless one sees the negative pole of a

thing, he cannot know its positive pole. A man always rolling in wealth cannot realize the value of riches unless he experiences the adverse state of poverty. The dwellers in the sun can never know what light is without knowing its opposite phase, the darkness.

One very amusing and eloquently written criticism of this nature has been published in the Jain Gazette, a sectarian monthly of the All-India Jaina Association issued from Lucknow. The critic is no less an authority than the author of "The Key of Knowledge" a book from which we quoted so largely in our first volume in support of our own views, on the nature of dreams. After publishing it in the above magazine, the author became so enamoured of his criticism that he has now issued a new edition of his book for the sole purpose, perhaps, of incorporating this very criticism in it. It is a very lengthy criticism and lack of space forbids us to reproduce it in full here.

The Principle of Opposites (*The Law of Polarity*)

The only point that requires our consideration in the above criticism is our friend's remarks on the law of Polarity to which we have always given great importance

in all our writings. The worthy critic says :

" I think it will serve no useful purpose to criticise the book any further, suffice it to say that it is as much remarkable for its hasty assumptions as it is for its inconceivable ideas and illogical deductions. Perhaps the law of Polarity which is the key-note of the philosophy underlying Dr. Ram Narain's thesis might some fine morning succeed in demonstrating that good reason and fallacy are but two poles of one and the same thing and are identical on the principle of opposites being the same, but till that is done we are not called upon to take it seriously".

The law of Polarity is certainly the key-note of our philosophy and we hold that good reason and fallacy, like other pairs of opposites, are the two poles of one and the same thing. Right and wrong, good and evil, etc., are relative terms and there are no hard and fast rules to separate one from the other. That which is good to one is evil to another. Emerson says : "There is no evil in nature. Each organisation is fit for its own purpose; where it is not fit for mine I call it evil." A cat is evil to a mouse but to her own kitten she is a good mother. The same act done by one man is right which when done by another is wrong. Nothing is always right or always wrong in every age and for every person and under all conditions. What appears reasonable at one time becomes fallacious at another. For instance, there was a time when people

thought it quite reasonable and logical to believe that the sun moved round the earth and Galileo, the only person who contradicted it, was put in prison. Now the majority of men believe in what Galileo stood for and say that the earth moves round the sun. They call the good reason of old days fallacious now. In accordance with the law of Polarity, the points of views are always shifting from one pole to the other; and who can say that tomorrow it may not be considered good reason to believe that neither the sun nor the earth moves, but it is the human mind that moves or changes. Already a reaction or return to the old idea is taking place and an English gentleman, Mr. William Westfield of Bath has published a book entitled, "Does the Earth Rotate?" in which the author claims to have discovered what appears to him reasonable that the earth does not rotate.*

To illustrate how rapidly the opinion or view point of one and the same person changes, let us take the concrete example of the critic himself. In his first book published in 1908 under the title, "The Gospel of Immortality", he gives good reasons to prove that there does exist a Creator or God

* The book can be had from the Author C/o. Mr. Goodall, Printer, Bath (England).

and says :

"The ultimate All-pervading principle is the Persian *Khuda*. It matters not whether It (He) be called Ether or God or by any other name. The Hindus call him *Sat* (Immortality and Truth), *Chit* (knowledge), *Anand* (Joy) that is Satchitanand."

In his second work, "The Key of Knowledge" published in 1916, he denies the existence of a Creator and writes in criticism of our book* :—

"No body ever created the world. The world is neither unreal nor imaginary. It is no body's mental creation. There is no such thing as the absolute. There are six substances, viz., *jīra* (spirit or soul), matter, etc."

And he gives, what appear to him, good reasons to show that the Ultimate All-pervading Principle is not one, but that there are six eternal independent substances—*desh*, *kāl*, *dharma*, *adharma*, *jīva* and *ajīva*, (space, time, good actions, bad actions, spirit and matter) without any Creator or God, and that all religions are not equally true and do not lead to the same goal. Quite recently in last November, 1921, our friend brought out another book under the name of "Confluence of Opposites" in which he claims to have made a great discovery and says :—

"The Vedas, Qu'ran, the Zend Avestha and indeed

*See Appendix page, XXIX of "The Key of Knowledge".

all other mythological scriptures are composed in a single language, notwithstanding the outward diversity of the alphabets and tongues in which they are couched."

To this secret language, with the help of which he proves that the principles of all the various religions apparently opposing each other are one, he gives the name of *Pictokrit* and says that his new discovery will revolutionise religious belief and change the very complexion of thought. We hope our friend will soon come round to the other pole of his mentality and call this newly found *Pictokrit* by the name of Polarity which so much upset his mind when he first read about it in our book.

We may here state that the law of Polarity is not only the key-note of our philosophy, but it has always been and is even now being recognised as such by many philosophers and metaphysicians though under various names. If the word 'Polarity,' which we have used, is not acceptable to our friend, he may call it the Principle of Opposites or Duality (*do and*) which name, others have given to it, or Relativity, which a recent German philosopher, Doctor Albert Einstein of Berlin University, has employed for this doctrine and is proving the truth of it by mathematics. Professor Bernard Bosanquet of Oxford University College has

written a book, "The Meeting of Extremes in Contemporary Philosophy" in which he has discussed this principle from the stand-point of philosophy. Professor Alice D. Snyder, Ph. D. of Vassar College, U. S. A., one of our contributors, has written an Essay on this subject which is published in a book form under the title of "The Critical Principle of the Reconciliation of Opposites as Employed by Coleridge." It is worth studying by our philosopher friends. The work that has given us the greatest help in elucidating this principle and after which we have given it the name of Polarity is "Psychology" by Dr. Warren E. Lloyd, Ph. D., published by Messrs. Baumgardt Publishing Co., Los Angeles, Cal. U. S. A. Another book, which we have recently received, is "The Threshold of the New" by Mrs. C. Stuarts one of our contributors, and published by Messrs. Hurst and Blackett, London. The author in this work illustrates this principle in a variety of ways without giving it the name of Polarity or any other title.

The name that we consider best and prefer to all others is the one employed by the *Vedantists* in India and that is *maya*, but we avoided it because the sound of this name creates in certain individuals such an unbalanced state of mind that they go into

fits over it without making any efforts to understand its underlying meaning.

Viewed under the light of this principle, our critic's philosophy of Jainism (*anekism*) is the opposite pole of *advaitism* or Vedanta philosophy, in the same way as pantheism is opposed to monism. They are the two ends or poles of the same thing and are therefore reconcilable. But so long as we remain on the one pole or extremity, we cannot see the other pole, just as a man in total darkness cannot see light and one in light alone cannot see darkness. If one has had the experience of both the poles, light and darkness, one can form an idea or intellectually conceive of light, while in darkness and *vice versa*, like the man who becomes blind after having seen the light; but one who has had no experience of either pole, such as the born blind, can not think even of what light and darkness could be like. Try as much as you can to make a born blind understand what darkness is, in which you know, he is always living, but he will never understand what you mean by darkness. If you persist in explaining to him what light and darkness are, in order to convert him to your views, you will receive the same treatment as the visitor received, in the story of "The Country of the Blind"; above cited, or the

dreamer of our Dream Problem met with in his dream. The blind people, in Mr. Wells' story, had their other senses (hearing, touch, etc.) and intellect quite intact, nay more acute and developed than in their visitor, but as they knew neither of the two poles of light, they could not conceive or form the least idea in their mind what light could be. The same would have happened, had the visitor entered the sun's orb and talked to the inhabitants there about the light or darkness.

How the dreamer of our Problem came to know during the dream that it was a dream, was due to the revival of the memory of his waking state and thus he recognised the illusory nature of the state of dream in which he then was. But the dream creatures were still under the impression that they were born there for the first time and like men born blind, could not be made to understand that the state, in which they were, was only a dream. It is exactly the same case with us here in the so-called waking state. We call it waking state only in relation to the dream state of which we have a memory. Of our real nature, in relation to which, our waking state is a dream, and in which we daily pass, we have no memory. What keeps us forgetful or oblivious to our Reality is *agyān* or ignorance, the

opposite pole of *grān* or *gnosis* (knowledge) and so strong is the influence of the ignorance upon us that if we are told or reminded of our Reality by any illumined soul, we would not believe it like the men born blind or the dream creatures, but, on the other hand, would very much like to fight with the man who says that this so-called waking world is as unreal and changeable as the dream, and as in the dream, the dreamer is present in every dream creature, so in this waking state, our real self, the *atman* or 'I' is present in every one of us.

The Dialogues between the sage and the dreamer are meant to show the way to awakening into ultimate Reality. The sage represents the dreamer's higher self, pure consciousness or intuition appearing before his lower self —the *buddhi* or intellect—like an *avatara* in the waking world, who appears or is born when the people's intellect becomes *viprīt* (muddled) and ignorance overpowers them as the result of their bad *karmas* or sins.

FURTHER ELUCIDATION OF THE LAW OF POLARITY.—The reason, why we have given so much importance to the Law of Polarity and why it forms the key-note of our philosophy, is that we believe that it is the best means for the intellect to grasp the

idea of the ultimate Reality and to develop or change the intellect into intuition which leads to final awakening. In Vedanta philosophy the name *Brahman* is given to the positive pole and *maya* to the negative pole of the one and same nameless Reality. To the ultimate Reality or the Absolute, we cannot give any name, because a name is given to a thing we have to distinguish from something else which it is not. For instance, we call one thing, a chair simply to distinguish it from another thing—a table, which is not chair. Had there been nothing else but chair, we would not have given it any name. Thus the Absolute cannot be given a name, because there is nothing which it is not. It is beyond the reach of the law of Polarity which operates only where there is duality. When all duality disappears we cannot talk or even think of anything. Both thinking and talking have no meaning in the Absolute. The only symbol by which such a state of *advaitism* (oneness) can be represented is *Silence*.

The operation of the law of Polarity or Opposites begins with the first dawn of consciousness (activity or *sphurṇ*) when the process of thinking commences and the duality of the subject and object or seer and seen, begins to appear. To this state of

consciousness is given the name of *mana* or mind. During its *aphur* or inactive (potential) state, as in deep sleep or *samadhi*, the law of Polarity is inoperative. What becomes of the impulsive force or *maya* that gives rise to Polarity or duality is as difficult to comprehend as what becomes of darkness when the light is brought into the dark room. That the darkness is not altogether gone or annihilated is evident from the fact that it reappears when the light is again removed or becomes inactive. Where then did the darkness come from? We can not say from nowhere, because it is an accepted or established axiom of all philosophies that "out of nothing nothing comes, into nothing nothing goes". The only answer, therefore to the above question is that darkness is an aspect of light and unconsciousness or ignorance is an aspect of consciousness or knowledge, or to express it in other words, the two are the opposite phases of one and the same thing. We cannot call darkness or ignorance a nothing, because it is the cause of great many illusions with their perceptible and manifest results. It is the darkness or ignorance that makes us see a snake in the rope and feel the consequent fear, resulting in our running away, falling down and being hurt. It is the ignorance that makes us

see an enemy in a friend with consequent fighting and bloodshed. How could we call such a thing nothing?

Again, we cannot call darkness or ignorance a thing having an independent existence. It cannot, like light, be brought into the room to extinguish the light nor analysed or defined by any means whatever. Darkness or ignorance cannot even be called absence of light or knowledge, because it (darkness) is present in a match box where, we know light is also present though not manifest to our eyes. The light is present in *saman* (potential or latent) form in the darkest place, or say consciousness is present in the deepest unconscious state (*sushupti*). The physical science proves this in the case of light and the *yogi*'s experience confirms it in the case of consciousness. Thus we see that light or consciousness is present under all circumstances and conditions. In the *saman* or potential state, light is present in the darkest room, in the stones, and in the wood or in the match box and this latent light can be brought into manifestation by friction. Similarly, consciousness can be brought into manifestation (*vishesha*) in unconscious *sushupti* (deep sleep) by means of *yoga* practice or *laya chintana*. Thus darkness or unconsciousness is neither a thing nor a nothing,

not even the absence of light or consciousness. It can only be called an opposite phase or an unmanifested aspect of light or unconsciousness. We conclude therefore, that light and darkness, consciousness and unconsciousness, knowledge and ignorance and other pairs of opposites are all polarised expressions or phases of one and the same thing. This is the law of Polarity which we have already explained in our first volume of the Dream Problem. Put in briefly here again, it means that every thing has its opposite something; every proposition has its anti-proposition; every (relative) truth has its opposite untruth every thesis has its antithesis. To the existence of anything is opposed the non-existence of that thing. Object is opposed to subject, the 'I' to the 'Not I', etc., etc.

We will now illustrate this principle by a few familiar and every day experiences. *Love* and *hate*, for instance, are generally looked upon as feelings diametrically opposed to each other. Viewed in the light of Polarity, the two are the terms applied to the two poles or ends of the same thing. Begin at any point between the two ends and you will find "more love" or "less hate" as you ascend and "more hate" or "less love", as you descend the scale. Thus there are

many degrees or grades of love and hate and there comes a middle point, in the scale, of poise, where the two poles become so indistinct or faint that it becomes difficult to say whether you love or hate. It is the point or state of indifference or *udasinta*. Those who have made a special study of this subject and have analysed this psychic faculty will tell you that love, indifference and hate are three phases of one and the same emotion and that they are therefore convertible into one another. Some of the spiritual psychologists have found out the means of doing it. For example, Mahatma Gandhi in India and Count Tolstoy in Russia have practically proved that by *namarta* or self-sacrifice, hate can be turned into love and by *abhimana* or self-conceit, love is turned into hate. In Russia, the followers of Tolstoy were called the 'fasters' and their gentleness was proverbial. "In the village of Orlovka", it is stated, "they were exposed to most cruel outrages, the inhabitants having been stirred up against them by the priests and officials. They were spat upon, flogged and generally ill-treated, but they never ceased to pray, "O God, help us to bear our misery." Their meekness (self-sacrifice) at last melted the hearts of their persecutors, who went down on their knees before those whom they had

struck with whips a few minutes before."*

Take another example, not from the mental but from the material world. The old chemists, or the *alchemists* as they were called, had discovered that the metals, zinc, copper, gold, etc., were the different phases or forms of the same thing (*atoms*) and therefore could be transmuted into each other by changing their inherent vibratory motions *viz.*, the zinc atoms could be transmuted into those of gold and *vice versa*. The means, however, which they employed, were not made public and therefore the material scientists of those days did not believe in the oneness of all metals. Recently, we learn that Professor Irving Fisher of America has received information from a reliable source that a German chemist has succeeded in transmuting the baser metals into gold by means of an electric vacuum furnace. Later on, we hope the scientists will discover that all material objects in the visible world are the different phases or forms of one and the same thing, call it by atoms or any other name they like.

The mental or Christian Scientists and New Thought Philosophers in America and other Western countries have come to the

* "Modern Saints and Seers" by Jean Finot. Publishers : W. Rider & Son, Ltd., London.

conclusion that the phenomenal or material world is a modification or phase of the one Universal Mind. The Oriental philosophers, especially the Vedantists, the followers of Shri Shankaracharya have found, with the help of the law of Polarity (*maya*) that the so-called individual mind or spark of consciousness confined in a body (*jivatman*) and the Universal or Cosmic consciousness (*Parmatman*) are only the two phases or aspects of one and the same Reality.

SUBJECTIVE AND OBJECTIVE IDEALISM.— Among the Western philosophers, there appears to be occurring an awakening and they are recognising the truth of the ancient philosophy of India. They may not admit it in plain words, but from their writings, it seems quite clear that they are abandoning their agnostic and materialistic position and are returning to what they call "*Imaginal Hypothesis*", establishing thereby that the phenomenal world is an imaginative creation. But they call themselves "*Objective Idealists*" and the Vedantists the "*Subjective Idealists*" or *solipsists*. The Vedantic doctrine of *maya* is yet incomprehensible or repulsive to them. We believe that as soon as they will recognise this doctrine which we have called the law of Polarity or principle of Opposites, they will apprehend that the subjective and

objective idealisms are only the two aspects of one and the same principle.

The two pioneer representatives of this new Idealism or Imaginal Hypothesis, with whom we have had direct correspondence and who have kindly contributed to our work also, are: (1) Mr. E. Douglas Fawcett, the author of "The World as Imagination" and "Divine Imagining," and (2) Prof. J. Stuart Mackenzie, author of "Constructive Philosophy", and Emeritus Professor of Logic and Philosophy in University College Cardiff. In his letters to us, which we publish here, Mr. Fawcett calls himself an objective Idealist and says that the material world is a creation of Divine Imagination, which he, his friend Professor Mackenzie and other Western philosophers believe to be true. He calls the Oriental philosophers, the Vedantists, *solipsists*, because, he thinks they believe in the phenomenal world as a product of imagination of the individual mind. Mr. Fawcett, we fear, misunderstood us or perhaps we were unable to adequately express our ideas. We will, therefore, try again to explain the Vedantic position, (by our favourite analogy of the dream phenomenon,) which we believe, differs in no way from that of our friend. The two letters received from Mr. Fawcett run as follows:—

"Dear Sir, Many thanks for your pamphlet which I have read with great interest. With the "World as Imagination" began my philosophical work proper—all else including 'Individual and Reality'—have been withdrawn as merely tentative and unsatisfactory. Prof. J. S. Mackenzie (who may be lecturing in your Universities, I gather ere long) in 1917 also espoused the view that the world is an 'imaginative construction.' He is one of our leading idealistic thinkers. As you know agnosticism and materialism have support here mainly in 'popular' circles. The serious battle now lies between various forms of idealism and the new 'realism', so far as competent writers are concerned, such as, say, contributors to 'Mind.' I do not accept the Maya theory, regarding the world-order as a *real creative evolution in a real time succession.* (The Vedantic and Hegelian and widely accepted view in the West to the effect that time-succession is 'unreal', is rejected, time-succession being, shall we say?, the creative aspect of the Cosmic Imagining itself.) And, of course, I am no subjective idealist. The Himalayas, I take it, are not depended on the dreaming of finite sentients, such as men, tiger or Devas or even a finite God. They are rather content in the Cosmic Thought, in the Universal Imagining itself, a phase of one of its creative romances or adventures. Thus, on this view, the world and its included sentients are not products of 'illusion' but belong to an imaginative process which is at the heart of being itself.

"The test of a philosophy must always be looked for in its *working out* in detail—in how it applies to the solution of actual problems. And here it is very important to distinguish between the numerous sorts of idealism and not to suppose (and I suggest that your little book page 14 is misleading on this point) that

all we Western idealists hold that the Himalayas, e.g. exist only in the 'minds' of birds, men or finite gods? Quite otherwise. This would be subjective (or even solipsistic) idealism—not objective idealism.

"Not accepting absolute reality in the form of a changeless Brahman or 'Absolute' in the English and German sense of the word, I incline to regard as one of the merits of the Imaginal Hypothesis, the fact that the Creative Imagining is conceived as *active* and as comprising real change. And we can, perhaps, surmise as in Part III of my work how, on this supposition, the world, in which our lot is cast, came to exist. It is an extraordinarily interesting series of novelties fundamentally akin to (not disordered dreaming) the ordered—at least in its later stage—imagining of an artist who invents correctly. I say at least in its later stages, because it seems clear to me that there are quasi-anarchic stages in the story of Evolution of solar systems, organisms and societies. And we are able to point out why.

"The most interesting result ethically is that *this present world*, as Buddha and Schopenhauer urged, is to be left behind by evolving finites as soon as their development allows."

II

"Many thanks for the book (*The Dream Problem*) which raises some very interesting issues. I suggest the following reply to the query on page xiii:—If the friends are merely pictures in X's private imagining, arguments with them is idle. If they are more, that is to say, conscious in their own right, to try to convince them that they are not, is absurd. An attempt to convince a person that he is unconscious presupposes that he is conscious. Else why address him?"

"X must then first solve the problem as to whether

the forms are conscious before arguing with them on this particular point. And possibly your medical assistance might be of value to him in calming his troubled slumber."

Let our friend lay aside, for a short while, the philosophy of his waking state and go with us into the world of dream and study the state of things there. It is presumed that like all other mortals, he too, has dreams when asleep. Now, the dreamer as well as the dream creatures look "upon the dream world as real and substantial as the waking world and neither of them calls it a dream so long as it lasts. Supposing the dreamer and some of his intellectually advanced dream creatures find out by reasoning and philosophising that the world they see in front of them, including the Himalayas of the dream, is an imaginary creation, then the next most difficult question for them to solve will be, in whose imagination does that world lie? The majority of them (the dream creatures) will naturally put forward the same arguments as the objective idealists do here, and say, "How could the big Himalayas exist in the mind of us, the tiny (dream) creatures? Surely there must be a very much bigger Being, though invisible to us, in whose mind this world should be and we (the dream creatures) are only the

seers of it." Such a decision will no doubt satisfy the dream creatures and they will raise no further objections. But the dreamer, whose memory of his waking state is revived in the dream world, cannot be satisfied and will continue saying that the world of dream lies in his imagination and the moment he will wake up, everything including the dream creatures and the Himalayas will disappear. Now, the dreamer's position in the dream, when he comes to know (intellectually) that it is his dream, is like that of a 'subjective idealist' in the waking world. The dream creatures, who believe that that world is an imaginative creation of a higher invisible Being, represent the position of the 'objective idealists.' They believe that the dream world is a creation of an unseen extraordinary or Divine Being, because they think that they are born for the first time there and know nothing of what the waking world is. The only proof that the dreamer, or the so-called '*solipsist*' has to decide the case in his favour, lies in his own awakening and thus proving to the dream creatures that the dream world was in *his* imagination. But when he wakes up, the dream creatures disappear and the dreamer alone remains. This is exactly the position in which the *solipsists* or subjective idealists and

the *dualists* or objective idealists stand to each other in this the waking world. The subjective idealist has gone beyond intellect and acquired a higher faculty of knowledge or sixth sense which has revived the memory of his real self, the *atman*, like that of the dreamer in the dream world. But the '*solipsist*' has not yet realised that the dream creatures or objective idealists, who are opposing him are not separate from himself. They are his own self in so many forms and their faults or mistaken conceptions are, therefore his own, the result of ignorance or *maya*.

Here, the Vedanta—the Master or *guru*, a third party—intervenes and asks the idealists, both subjective and objective, or the dreamer and dream creatures, to meditate on the state beyond the dream and waking states, *viz.*, deep sleep or *sushupti* or after-death state, where neither of the two, the dreamer or dream creatures remain and the objective and the subjective idealists coalesce, as it were, into one (*advaita*) Reality from which they both emerged, the only outward symbol of which is *Silence*. If our friends, the Western objective idealists care to learn and see the practical demonstration of the truth of subjective idealism, which they sarcastically call '*solipsism*' let them come to India and see the *yogis* or practical Vedantists, as was done by Mr.

Edward Carpenter, whose work on a "Visit to a Gnani" is worth reading. On page 366, Vol. I. of the Dream Problem, we have quoted from his book, an expression of his views as to how by practice, the *yogis* in India can remain conscious during their unconscious state of *sushupti* (deep sleep). He says: "The question is not to define the fact—for we cannot do that—but to get at and experience it".

Now, the reply to our dream problem, as given by Mr. Fawcett, in his letter II, is just as it should have been from the view point of an objective Idealist. Certainly it is idle for X (the dreamer) to argue with the dream creatures, if they are his own private imagining. If they are "conscious in their own right, then to try to convince them that they are not", says our friend, "is absurd". To say that the dreamer (X) must first solve the problem as to whether the forms (dream creatures) are conscious, before arguing with them and then referring him to a medical assistant is no answer to our question. It shows that our friend has never thought upon the problem of dream. So long as the dream lasts, both the dreamer and the dream creatures are as conscious as we are in the waking world. They laugh and talk and argue with each other just as

we do here. We ask our friend to read page 287 of the first volume of the "Dream Problem", where we have quoted other people's testimonies in support of this point.

If we go deeper into this question, we will find that both the dreamer, the subjective idealist and the dream creatures, the objective idealists, do not exist in reality. They are the two aspects or phases of one and the same thing, call it Deity, God or by any other name you like. Neither of the two, the subject and the object, the seer and the seen, the 'I' and 'You', etc., can claim a separate and independent existence. The existence of the one depends upon the existence of the other. They are interdependent just as are the light and darkness, the heat and cold, the knower and the known and other pairs of opposites. The underlying Reality or real knower (*sakshi*) of both the apparent knower and known, cannot be known by either of the two pairs of the opposites.

SILENCE, THE SYMBOL OF REALITY.— Our readers of the first Dialogue between the sage Vasishta and the Dreamer must have observed that when the latter asked the sage to show him the ultimate Reality, the sage went into complete silence, which meant that the ultimate Reality was beyond speech

or language. But as the dreamer was not yet ready to realise the true meaning of the sage's Silence he returned to the waking world and raised the same question again in the next dialogue.

It will be interesting as well as instructive here to mention that one of our American friends, Mr. Halvor H. Urdahl, who is, coincidentally the author of a book of the same name as our Indian critic friend (though in their attitudes towards our book they are as poles asunder) viz., "*The Key of Knowledge*", raises the similar question as the dreamer did. In this book, the American author demonstrates that the power of language is the only key to knowledge and that there is no door of knowledge that can not be opened by means of this key. With this conviction in his mind, he asks us some questions in his letter printed below :—

"On my return to this City after an absence of some fourteen months I received your book "The Dream Problem" and also "Lord Ronaldshay's Puzzle in the Indian Philosophy." These I have read with much interest and pleasure. In this work you have brought out a subject worthy of the deepest thought of the ablest philosophers and psychologists in every land. It pleases me that I should have been included among those to whom you have seen fit to present the problem. The work is highly spiritualizing and leads the student deeply into the thought of the Spirit Realm. I shall

not attempt a criticism of the work other than to ask some questions because in the main issues I agree with you in the solution which you have given. I shall only ask these questions in the sincerest kindness with the hope that I may be able to assist in further unfolding a solution to "The Dream Problem" as presented to you.

"In the solution by the Editor at the end of the discourse between "The Sage" and "The Dreamer," we see that the latter is fully convinced and has no doubt whatever as regards to the Ultimate Reality, but pleads for a more direct cognition. When will 'The Dreamer' be fit for further illumination after he is so convinced and is without doubt whatever? It is true "The Sage" teaches that the Dreamer is not fit for sudden illumination and that he must learn more about the sixteen *bhumikas* or stages in the path of Knowledge, and then because he presses his request for the direct cognition both Sage and Dreamer vanish. It seems to me that with the conviction thus established that the Dreamer is justified in his persistance and is now ready for further illumination because he acknowledges that he is disciple and considers "The Sage" as *guru*. Why do both "The Dreamer" and "The Sage" vanish? Or why must the Dreamer" awaken at this point when he is so near to grasping a greater illumination? This of course is only a dream, and it virtually states that Knowledge of the Ultimate Reality cannot be comprehended in the dream state. This is true, but as there is a reality in the dream why should not the Dreamer's desire for a direct cognition be satisfied before he returned to the conscious state? Surely it is not intended that human kind shall not learn to comprehend a knowledge of Ultimate Reality in this state of existence, or, is it to be taken that the

when we reach that stage of knowledge where we find ourselves quite equal to our master that we are fit for illumination. Then all talk and discussions stop and along with this the duality of master and disciple also disappears. The dreamer, the dream creatures, the dream world, all vanish. What remains then, only the illumined soul knows it. Says Gaudapadacharya :—

“When *jiwa* is awakened from the sleep of that delusion which has no beginning, it realizes (in itself) the unborn, ever awake, dreamless, one without a second.”

“If the variety of experience were real it certainly ought to disappear (some time); but the whole of duality is mere illusion, the reality being the Unit or one.”

The above two *karikas* (verses) are from the text of the *Mandukyaopanishad* as translated into English by Manilal N. Dwivedi. The following are the comments or gloss on them by Shri Shankaracharya, the greatest Vedantic philosopher which India has produced :—

“By force of the cause in the form of ignorance of reality, as well as by force of the dream in the form of ignorance of reality, as well as by force of the dream in the form of inverted cognition, called illusion (*maya*) without beginning, the *jīva* experiences dream; and imagines itself for the time to receive impressions such as this is my father, this is my son or grandson,

Dreamer must learn from the example given by "The Sage" and go into the Silence and while in the silent state comprehend the Supreme Knowledge?"

Our friend himself has partly answered the questions in his last paragraph. The sage's going into the silence meant that in the direct cognition or actual realization of the ultimate Reality, all sense of duality vanishes and the speaker, hearer and speech; the seer, seen and sight, the subject and object, even the 'I' and 'you' become one (*Knowledge*). The sage knew that his disciple, the Dreamer, was not yet ripe enough to understand the state of illumination, because the sense of separateness—his own personality—was not altogether gone from the Dreamer's mind and his intellect had not reached the state of intuition. From his own point of view, the Dreamer thought that because all his doubts were removed and he had no more questions to ask, he was ready for the direct cognition; but the sage knew that such a stage of the dreamer had not yet come. It is a common experience of everyone of us that in the presence of a Master teacher or philosopher, all our doubts disappear for the time being and we are unable to ask him more questions, but the moment he is gone, we are overwhelmed with all sorts of doubts again. It is only

when we reach that stage of knowledge where we find ourselves quite equal to our master that we are fit for illumination. Then all talk and discussions stop and along with this the duality of master and disciple also disappears. The dreamer, the dream creatures, the dream world, all vanish. What remains then, only the illumined soul knows it. Says Gaudapadacharya :—

"When *jīva* is awakened from the sleep of that delusion which has no beginning, it realizes (in itself) the unborn, ever awake, dreamless, one without a second."

"If the variety of experience were real it certainly ought to disappear (some time); but the whole of duality is mere illusion, the reality being the Unit or one."

The above two *karikas* (verses) are from the text of the Mandukyaopanishad as translated into English by Manilal N. Dvivedi. The following are the comments or gloss on them by Shri Shankaracharya, the greatest Vedantic philosopher which India has produced :—

"By force of the cause in the form of ignorance of reality, as well as by force of the dream in the form of ignorance of reality, as well as by force of the dream in the form of inverted cognition, called illusion (*maya*) without beginning, the *jīva* experiences dream; and imagines itself for the time to receive impressions such as this is my father, this is my son or grandson,

this is my property, these are my animals, I am the master of these, I am happy, miserable, this has injured me, that has done me good, and so on. When the *jīva* is awakened by the kindness of a teacher, who has himself realized the truth of the Vedānta with the words "thou art not any or all that thou imagineth related to thee as cause or effect, but 'Thou art that,' it realises its true nature. It (*atman*) has neither inside nor outside, nor birth (nor the other five stages leading to decay); and it is hence called the unborn, i.e. free from all changes external or internal, incidental to existence. As sleep, the cause, in the form of darkness or *aridya* is not present, it is called the ever awake. And the Fourth is dreamless also, because it is all awake, and is not subject to inverted cognition. As it is ever awake and dreamless, it is unborn and one without a second. This is realized as the self."

"If this kind of realization follows only upon removal of illusion, how can it be said that all is one without a second, while illusion in the form of experience subsists? This is thus explained. All could not possibly be one without a second if the illusion were real. It is, however, not real, being only imagination, like that of the snake for the rope. If it were real it were possible to think of its subsequent removal. But the snake for which the rope is taken, only through simple mistake, is not actually effaced from existence by proper discrimination. Nor similarly is the illusion, spread out by a juggler, withdrawn like a real tangible thing, on the eyes of the spectators, being freed from the spell cast by him. The same is true of the Duality of *maya*, called illusion, the *adraita* (unit) being the rope or the juggler of the illustration. It is the reality where, in truth, no illusion appears or disappears (because illusion does not exist, being void of substantiality)."

THE USE OF REASON IN THE INVESTIGATION OF TRUTH.—A Christian Scientist friend, Mr. A.C. Kenrick, the author of "The Simplest Thing in the World," writes us as follows :—

" With reference to the 14-Points in the Dream Problem that require solution, one might as well postulate 14 errors about one mathematical truth and ask for solution; for instance, 2 and 1 make 13 and so on. What is the use of chasing this lie round when the knowledge of the universal law that 2 and 1 make 3 is all that is necessary. A lie in the premise must lead to a lie in the conclusion. "Let the dead bury their dead, follow me." That is follow Truth. We must give up chasing lies and instead know the truth which dispels them. The truth is, there is no one sleeping, no one dreaming, no one to wake up because the only intelligence or mind is God, the eternal self-Conscious God."

No doubt, 2 and 1 make 3 and it is the truth and so is the truth that there is nothing but the eternal self-conscious One or God. But a person with intellect and reason will not accept a mere assertion. He will ask for proof of every thing we tell him to believe in, especially in matters of so great and vital an importance as the existence of God, whom he does not see, hear, taste or touch. Even for the simple arithmetical postulate, it is often necessary to demonstrate the truth of it by examples and experiments.

Little children, in whom intellect has not yet manifested itself, who instinctively believe in what they are told and have implicit faith in the words of their elders, raise no objections when a truth is told them in a dogmatic way. Also those, who have gone beyond intellect and reached the stage of intuition, raise no doubts in the teachings of the scriptures or in the commands of the Prophets. To them attending religious meetings and listening to discourses or sermons and reading sacred books appear as chasing 'lies'. It is only to convince the class of people in whom intellect has developed and who form the bulk of human beings in the civilised countries that it is necessary to prove the truth of our assertion by arguments and reasons.

Even in the case of so simple and apparently true a statement that 2 and 1 make 3 a man of intelligence might say that it cannot be a universal rule. As an abstract or general truth it is quite true, but when applied to spiritual or subtler matters, it requires further satisfactory explanation. One may argue that while 2 and 1 coins or apples make 3 coins or apples, 2 and 1 sensations of pleasures or pains do not make 3 feelings of pleasures or pains. In thus arguing, he need not be considered to be far wrong, for

if we apply this rule to the states of consciousness and count the self-consciousnesses in this way, then my self-consciousness; your self-consciousness and another man's self-consciousness will make three self-consciousnesses and the truth, which our friend holds, that the only self-conscious one is God, will appear incorrect. The numerous self-consciousnesses of the dream creatures become one when the dreamer awakes, how will that be accounted for?

Such simple truths are good so far as they are used to teach little children. In the solution of psychical or metaphysical problems, they cannot be applied. Here is another mathematical postulate, which, if believed in implicitly, would prove that the material world, which appears to us as a solid mass, does not in reality exist. All of us have been taught in the school that a point has neither length nor breadth; a line is made up of numerous points, a surface is a collection of numerous lines placed close to each other, and a solid body is that in which numerous surfaces overlap each other. Accepting these definitions as true, we come to the conclusion that a solid body must have neither any length nor breadth and therefore occupies no space; because the foundation or underlying basis of it is a point.

stars which are not the polar star and then say, not this, not this (*neti neti*) In this way when every shining star is excluded, the polar star comes automatically (by itself) in the child's view and he utters with great delight, "I have seen it. I have seen it." Now, the star was already there, but it was not visible to the eye of the child, because of many other shining stars in its vicinity.

Similarly, the seeker after Truth or the disciple is first made to understand by the Master (*guru*) that all appearances or whatever is seen, heard, touched or felt by the senses, both in the waking and dream states, are only outward manifestations or phases of Reality and that the real Reality lies hidden in these appearances. The disciple is next asked to keep a look out for Reality during the state when all appearances disappear, viz. the state of *sushupti* (deep sleep). He is taught the method of *līyī chin'īnī* or *yogī* practice which keeps him conscious in that state. Gradually by practice, the disciple's own power of insight or intuition manifests and he actually realizes the ultimate Truth and then exclaims to himself, under the ecstasy of that state, *Om! Om! Om!* or *Eureka, Eureka*, I have found it, I have found it". The Reality thus realized cannot be communicated by him to

THE EDITORIAL

Li

others, because he sees no others to communicate with, and how can an awakened person tell his dream fellows that he is no more a dreamer?

LACK OF UTILITY IN VEDANTA PHILOSOPHY.—Another Christian Scientist friend, Mr.J.M. Short of Sydney (Australia) sends us a long criticism on our book which we hope to publish in Part II of this volume. In comparing Christian Science Religion with the Vedanta Philosophy, the writer says :—

"Vedanta is a very beautiful philosophy, extending even further into Absolute Truth than Christian Science, but yet lacks the practical aspects and utility which Christian Science affords."

The practical aspects and utility, which the Christian Science possesses and in which the Vedanta philosophy lacks, consist, as our friend says in his criticism, in healing the sick by means of prayer without the use of medicine. In reply we repeat here what we wrote to him in our letter, that the Vedanta philosophy gives only that much importance to the art of healing that it gives to other relative truths (*vyāvharic satta*). The Vedantists say, and we believe the Christian Scientists say too, that sickness has no existence in the Absolute. It is an illusion of the mind and has, therefore, a relative existence only, that is it appears real so long as it lasts, in the same way as the dream appears real so long

as it lasts. One who is awakened does not care to go back to the dream world, nor can he go there even if he wishes to do so. He leaves this work to the dream doctors, the regularly qualified and trained men in this profession, the diploma holders of the Faculty of Medicine of the Dream University.

One who is still in the dream world and has only intellectually recognised the illusory character of that world is called an occultist or *yogi* and there are many such *yogis* in India who have a mastery over Vaidic Psychology and acquired wonderful mental powers with which they can cure diseases by reciting *mantras* or prayers alone and are as efficient in the art of healing the sick as the Christian Scientists and other mental healers in foreign countries. They can cure diseases even from a distance by telepathic communication. Almost all *yogis* in India, more especially the leaders of particular creeds and cults, are medical practitioners. They practise this art, not for the sake of earning money but to increase the number of their followers or disciples.

The practical aspects and utility of the Vedanta philosophy consist in curing the universal disease from which every one of us is suffering and that is *avidya* or *agran* (ignorance or forgetfulness of our real self.)

Viewed in the light of the law of Polarity, the idea of "utility or usefulness of a thing is a relative one which different people look upon from different points of views. To a sick man, the utility of any philosophy or religion is manifest only if it helps in curing his disease. Any science, even mathematics or astronomy, has little value for him unless it affords an effective remedy for his ailment. Similarly, a poor man sees the utility of every art and science only when it enables him to earn money. If he cannot make money by studying theology, he will condemn it as useless.

There is a story, which we read elsewhere of an astronomer, who was once sitting in his study working on an intricate problem of mathematical astronomy. His boy came in the room and asked, "Dad! what are you doing"? The astronomer said, "Go away dear boy, do not disturb me, I am engaged in a very important work this time". The boy enquired what was it? The astronomer said, "you can't understand it, it is very very important." The boy said, "Will it bring toys or sweets for me?" "No," the astronomer replied and the boy went away uttering, "Then the work, you are doing is of no earthly good."

From the standpoint of the boy,

astronomy is a science of no practical utility, for it cannot fetch toys for him. Now, the Vedanta says that at the root of all desires and longings which all living beings have from the lowest worm to the highest God, there lies a common desire, to escape from pain and get happiness. A boy seeks this happiness in toys, a young man in making money and getting married, an old man in the pursuit of honors and distinctions, a sick man in being cured of his disease and so on. But do they find real happiness in them or do their desires cease after they are satisfied? No, the desires return with redoubled force and get stronger and stronger the more they are satisfied.

The Vedanta teaches us that happiness does not lie anywhere outside ourselves. Seek it within and you will find the source or treasure of all joy, love, truth and goodness within yourself. This is the practical aspect or utility of the Vedanta philosophy.

LANGUAGE AND THOUGHT.—That language is often incapable to express exactly the idea one has in mind, is the opinion of all writers, especially of those who have to write on a subject in a language other than their mother tongue. After all, words are mere symbols and very often inadequate to give form to a particular idea. Our

attention has been called to this matter by Dr George Santayana, Ph. D., Litt. D., author of "Reason in Science," etc., and Professor of Philosophy at Harvard College. He writes us as follows :—

" After reading your pamphlet on "How did the Illusion of the Phenomenal Universe arise?" I am tempted to write you a few lines, not only to thank you for sending it, but to make a suggestion as to language which, if you were disposed to act upon it, would I think make the position you defend less disconcerting to western minds. When you say that the natural world is not "real" but is an illusion," you seem (according to the force which some of us are in the habit of giving to these terms) to fall into a contradiction; since if an "illusion" arises, it is as "real" a fact as anything can be. It is simply not true in our case, that when we awake from a dream we never think of why or how the illusion of the dream arose. We do ask the question, and even partly answer it; and the fact that we realise on waking that the persons and events in the dream had no other status than to appear to us, while we were dreaming, leaves that status a very "real" one and no forgetfulness or contempt that may pursue that dream afterwards can ever remove the fact—the eternal truth—that it ran its course then and there and presented just the illusions that it did present. So that if your "solution" is to say that no illusion ever "really" arose, and therefore no question can arise as to the origin of it, your solution must hang on the meaning you give to the term "real"; for in the sense in which most of us understand "real" the dream "really" occurred. We have, however, another word (now out of fashion) which I suspect exactly corresponds to what your great philosophers

meant by reality; it is the word *substance*. If you said that the natural world was *unsubstantial* as a dream is, every one in it stupidly positivistic would understand and even agree. For not only for each of us in turn, but even astronomically considered, the natural world we live in is bound to disappear, and to disappear without a relevant trace (I add the word "relevant," because the fact that the *substance* of this world might endure would be irrelevant to our interests and illusions while we lived in it) and it is evident that your priests and philosophers had the fugitive, vain, delusive, treacherous character of our existence in mind when they called it "unreal" or (more accurately) "*unsubstantial*." And it is the moral lesson involved in this dissolving character of our life, its scenes and, its passions, that makes up, doesn't it, the wisdom of the East? So far as I can understand Indian philosophy, *detachment without hostility, sensibility without subjection*, are its great merit; and I wish you could succeed in converting Christians to your religion! It is just because I think you are morally the only mature and true philosophers in the world, that I could wish you would not entangle your doctrine in dubious intellectual tenets, that you would not say "*reality*" when you mean "*substance*", or deny that a dream exists because it is only a dream."

We are obliged to Dr. Santayana for his suggestion regarding the unreliability of language in the expression of thought. A somewhat similar suggestion comes from Dr. James H. Hyslop, the Editor of the "Journal of American Society for Psychical Research" who, we are sorry to learn, has now passed over. His remarks on our book, as published

in his Journal of October, 1921 are as follows :

"There is a great deal that is interesting in the volume. Its most important feature to the reviewer is the confirmation of an opinion that he has long held; namely, the utter unreliability of all transliterations from one language to another. The etymological equivalents in two languages may not convey any correct conception whatever from one to the other. Human experience is such that the meanings of terms in translations may not be coterminous at all. Indeed the same holds true in the equivocal terms of any language. They embody references to things that may have no essential likenesses at all. This is what takes place in every language and no single term will transfer the meaning of one to another. It requires a psychological study of the race and its experiences to ascertain its preconceptions. This volume will not be understood by most people just because they are not equipped with the psychological information to deal justly with solutions to the dream problem that will seem, at least superficially, absurd to them. The whole question of philosophy may be involved, as the writers clearly show, and one can learn much by putting himself into rapport with minds that think in a radically different way from western thinkers, but perhaps only because the past has predetermined the boundaries of meaning attaching to the terms employed, though there is also the fact that the oriental mind is more highly idealistic than the occidental and the latter more realistic."

"We have been, no doubt, making a somewhat indiscriminate use of many English words, more in their popular sense as understood by us than as correct substitutes for the

terms in our language and this is perhaps the reason that we were unable to convey our thoughts in many cases rightly home to our English readers. We will now try to explain what we understand by the words *illusion* and *unreality* and for what words in our language we have employed them.

ILLUSION AND UNREALITY.—The words *illusion* and *unreality*, which occur in our pamphlet and other writings, have been used to denote the meaning of the word *bhrama*. We have defined it as "*a perception which is misinterpreted*". This means that a *bhrama* (*illusion* or *unreality*) is a misinterpreted Reality. Both *illusion* and *unreality* are misinterpretations of reality with this difference that in *unreality* the misinterpretation is deeper than in *illusion*. Both are aspects or phases of Reality, in the same way as the dimlight and darkness are the two aspects of light, the latter is relatively a deeper misinterpretation of light than the former.

When explaining the law of Polarity, we have shown that darkness does not mean absence or *abhava* of light, but is the opposite pole or that aspect of light which we misinterpret and call darkness. It is only an unmanifested state of light. In the same sense, what we call *illusory* and *unre-*

alities are simply aspects of Reality misinterpreted by us. Thus all appearances—even the so-called delusions and hallucinations—are various phases of Reality. The only unreality in its true sense is what is called *asat*—a thing without appearance or any form of existence, visible or invisible. It (*asat*) may be defined as that which never appeared before, nor appears now, nor will ever appear in future. An example of such an unreality or *asat* is the son of a sterile woman or the horn of a man, which no one has ever seen or can ever see in the waking state. These are the only things which may be called non-existent and the suggestions about their existence is regarded as impossible or absurd. In dreams, however, even this becomes possible.

The fact is what we do not understand, we call absurd, impossible or in a better or mild form, wonderful. But when it becomes clear to us and our intellect accepts it, we say it is real or unreal, as the case may be. The words absurd or impossible have no meaning in reality. Truly speaking all appearances are relative realities from the viewpoint of the final or ultimate Reality, which may be defined as that which never disappears, is ever existent and never changes. That which appears at one time and dis-

appears at another is a relative reality, unreality or illusion (*bhrama*). The ultimate Reality or *Parmarthic Satta* (Absolute Existence or Truth) is called *advaita* or one without a second and the final or *real unreality* or non-existence (*asat*), there is none.

This is the teaching of the Vedanta Philosophy.

Thus according to the Vedanta, all the worlds or states of consciousness are only relative realities, which means that they appear real while they last as is the state of dreaming. It is only when we wake up and compare our dream with our waking state that we call the former a relative reality or illusion. Dr. Santayana says that we should not call a dream unreal or illusion even in the waking state, because it did "really occurred," and that it should better be called "unsubstantial" which, he says, is a more appropriate word for the dream world; and then it would be justifiable to call the waking state world also as 'unsubstantial' as a dream. This may be true in comparing the two worlds of dream and waking states but in the case of the final or ultimate Reality, the word substance appears rather misleading, it gives one the idea of materiality which is certainly not the final Reality. In the categories of the Grecian

and Hindu Nayaka philosophers a 'substance' is a thing which has a quality, such as cloth, wood, etc. By final reality no such thing is meant. It is above substance and quality. It is what we call *Nirguna* (without qualities). This is perhaps the reason, as our friend himself admits, that the word 'substance' is out of fashion and is no longer now used in philosophical works for Reality.

HOW ILLUSIONS ARISE AND DISAPPEAR?
—The manner in which the illusion of dream appears and disappears and the cause that gives rise to it, have been discussed in the "Dialogues between the sage Vasishta and the Dreamer". The question of the grand illusion experienced in the waking state is dealt with in our pamphlet on "How Did the Illusion of the Phenomenal Universe Arise?" written in reply to Lord Ronaldshay's puzzle in the Indian Philosophy. In both the dream and waking state illusions, the cause is the same, viz. *avaya* or ignorance, technically called *maya*, the opposite phase or negation of *vidya* or knowledge.

The reason, why, for the purpose of understanding the secret of Creation we have preferred, the dream instead of the waking state, is that in the former, we are nearer the Reality and can easily recognise the illusory character of appearances than

in the waking state. For in dreaming, there is only one hindrance or *upadhi* in our way preventing us from discerning the underlying Reality; while in the waking state, there are two. The hindrance in the dream is our individual ignorance called *tul avidya* and the moment it is gone, either by itself or removed by its opposite —the knowledge (*gnana*), the dream world disappears and if we take care by certain means, not to return to the waking state, we pass on to the third state called *sushupti* (dreamless sleep) where the illusion of the dream world disappears altogether and the seer (*sakshi*) or 'I' alone remains. Here in the waking world, besides the individual ignorance, there is another hindrance or *upadhi* called *mul avidya* or common universal (ancestral) ignorance that prevents the seer from recognising the Reality. This *mul avidya* in *sushupti* (deep sleep) is in a seed or latent (unmanifested) state, while in the waking state, it is in a manifested or tree state and as it is easier to destroy a seed than a gigantic tree, the dreamless sleep is a better state to succeed in removing the hindrance of *mul avidya* than the waking state. Both the *upadhis* (hindrances), the *tul avidya* and the *mul avidya* are the two phases of *maya*.

The familiar illusion of the appearance of snake in the rope will make this point still more clear. In this illusion, the appearance of the snake in the rope is due to individual ignorance or *tul avidya* and when it is gone by closely examining the object by other senses or throwing more light, the illusion of snake disappears and the appearance of the underlying rope becomes quite clear; but the latter persists and no amount of light or close inspection by our other senses can remove the appearance of the rope, which in its turn is also a misinterpretation of Reality. The cause of this misinterpretation lies in *mul avidya* or universal ignorance, the seed of which every one of us has received as an inheritance from our remotest ancestors. As we grow older, it expands and becomes stronger, by training and education. A new born infant in whom the ignorance is in a latent or seed state, sees no illusion. To him both the snake and the rope are indistinguishable. The ideas of the snake and the rope we put in the child and when he grows older he becomes like us hypnotised, as it were, with all sorts of illusory ideas. In this way the tree of common ignorance (*mul avidya*) has grown up and assumed a gigantic size difficult to be destroyed even by the most

in the waking state. For in dreaming, there is only one hindrance or *upadhi* in our way preventing us from discerning the underlying Reality; while in the waking state, there are two. The hindrance in the dream is our individual ignorance called *tul avidya* and the moment it is gone, either by itself or removed by its opposite —the knowledge (*gnana*), the dream world disappears and if we take care by certain means, not to return to the waking state, we pass on to the third state called *sushupti* (dreamless sleep) where the illusion of the dream world disappears altogether and the seer (*sakshi*) or 'I' alone remains. Here in the waking world, besides the individual ignorance, there is another hindrance or *upadhi* called *mul avidya* or common universal (ancestral) ignorance that prevents the seer from recognising the Reality. This *mul avidya* in *sushupti* (deep sleep) is in a seed or latent (unmanifested) state, while in the waking state, it is in a manifested or tree state and as it is easier to destroy a seed than a gigantic tree, the dreamless sleep is a better state to succeed in removing the hindrance of *mul avidya* than the waking state. Both the *upadhis* (hindrances), the *tul avidya* and the *mul avidya* are the two phases of *maya*.

The familiar illusion of the appearance of snake in the rope will make this point still more clear. In this illusion, the appearance of the snake in the rope is due to individual ignorance or *tul avidya* and when it is gone by closely examining the object by other senses or throwing more light, the illusion of snake disappears and the appearance of the underlying rope becomes quite clear; but the latter persists and no amount of light or close inspection by our other senses can remove the appearance of the rope, which in its turn is also a misinterpretation of Reality. The cause of this misinterpretation lies in *mul avidya* or universal ignorance, the seed of which every one of us has received as an inheritance from our remotest ancestors. As we grow older, it expands and becomes stronger, by training and education. A new born infant in whom the ignorance is in a latent or seed state, sees no illusion. To him both the snake and the rope are indistinguishable. The ideas of the snake and the rope we put in the child and when he grows older he becomes like us hypnotised, as it were, with all sorts of illusory ideas. In this way the tree of common ignorance (*mul avidya*) has grown up and assumed a gigantic size difficult to be destroyed even by the most

intelligent of us.

When a person goes to sleep, he is not under the influence of *mul avidya* which becomes inactive or in a seed state in him, but the *tul avidya* or his own individual ignorance remains active and creates the dream world for him. Further, when he goes into *sushupti* or the dreamless sleep state, both kinds of *avidya* (*mul* and *tul*) become inactive and because in this state, there is nothing to be seen or conscious of, the sleeper thinks or is deceived thereby that he himself is unconscious. When this deception is overcome or conquered by *yoga* practice, he is fully conscious or aware of his Absoluteness or oneness, without a second not only during that state but he also remembers it when he returns to his waking state and says that he was, when asleep, in a state of ecstatic bliss (*samadhi*). An ordinary man, who has done no *yoga* practice is likewise in a state of bliss during his dreamless sleep (*sushupti*), but he fails to remember the blissful state when he returns to the waking world. This is due to the influence of *mul avidya*.

AWAKENING INTO REALITY.—The real or final awakening, therefore, consists in releasing ourselves from the influence of *mul avidya*, and thereby reviving the memory

of our real self. There are two ways or paths for so awakening into Reality. The one is the path of *yoga* practice which gives power to keep us self-conscious during our three states of *jagrat*, *susupti* and *sushupti*. The other is the path of *gnana* or knowledge, which, by a single stroke, revives the memory of our real self. But it requires a long, tedious and difficult process to prepare us for its acceptance.

In this latter path, the *guru* (master) exercises his disciple in the practice of *shravana*, *manana* and *nididhyasana*. *Shravana* includes, the study of the scriptures, and vedanta philosophy and listening to the preachings of the master, attending religious discourses, etc. *Manana* means constant meditation and thinking upon the Truth, discriminating the real from the unreal and removing all doubt by reasons and arguments. *Nididhyasana* is deep meditation or concentration of the mind on the ideal of Truth. The last state comes only when all doubts regarding the ultimate Truth vanish and an intense desire to have a direct cognition of Truth is created in the disciple who is then in a fit state to be told the *mahavakya* or supreme word, which brings into manifestation his latent faculty of intuition, reviving the memory of his real self. When all doubts of the disciple

are removed and an intense desire of direct cognition (*sakshatkarā*) is awakened, the master tells him *tatoamasi* (*That Thou Art*) which is the *maharaka*. The manner in which this simple *vakyā* or sentence uttered at an opportune time by the *guru* causes the awakening of the disciple into Reality will be easily grasped by the undermentioned ancient fable :—

A shepherd once found a new born cub lion in the forest left alone by its mother. He brought it home and reared it among the herd of his sheep. The cub grew up with the flock, played with kids, ate their food, shared their fears and ran from man as well as from other animals, believing himself a sheep. One day a strange lion found the cub and made every effort to convince him that he was not what he imagined himself to be, but that he was the king of the forest. The strange lion's attempt produced no effect, for the lion cub knew from his own past experience that he was not different from the rest of the flock except in appearance. Disappointed and angered at such obstinacy, the strange lion shook his mane, uttered a roar that made the rocks resound and bounded away. The whole flock of sheep trembled with fear, but in the cub lion a strange feeling arose and a new conscious-

ness awoke and he quivered with emotion. He made the same roar and the sheep and other animals fled before him and he leaped and disappeared into the forest. The same is the result of the sound of *mahavakya* when the disciple or seeker after Truth is in a fit state to be influenced by it.

The *mahavakya* is the roar of the lion of the vedanta. It causes actual awakening in those only in whom all doubts regarding the truth are gone and the disciple has realized that the phenomenal world is an illusion. Many of us, during our state of dreaming, do sometimes experience the illusory character of the dream world, but this does not awaken us into reality. The dream continues in spite of the knowledge that it is a dream, and the dreamer either experiences other dreams within the original dream (*supnntara*) or returns to the waking state world which is also a dream in relation to Reality. He does not awaken into reality because the underlying reality of which the dream world is a misinterpretation is still unknown to him. For example, if the person who sees the illusion of a snake in the rope, is told that the appearance of the snake is an illusion, but does not know that the underlying reality of this illusion is a *rope*, he might see this rope in other illusory

forms, such as a waterline (*jaldhara*), or a bent stick, etc. etc. In this way one illusion turns into another illusion, and this will go on until the seer realises the underlying reality.

Thus to know the Reality, it is not enough to understand only that all appearances are illusions; but the last and the most important step in the final awaking is the right knowledge or actual perception of the underlying Reality itself, of which the dream is a misinterpretation. For instance, if a man born blind is told by others, in whom he has implicit faith, that what he sees or lives in is darkness, an illusion or misinterpretation of light or Reality and that the opposite of what he sees is light or Reality, he cannot realise, or even form an idea of what light is, unless the sense of sight manifests in him and he experiences himself both the darkness and light, or the illusion and reality. The sense of realization of Reality (*anubhava* or intuition) is present in every one of us in more or less undeveloped or latent state and the main effort of the *guru* or master is to revive this sense in his disciple. In other words or metaphorically speaking, we are all originally lions, but the company of sheep has put us in our present condition and nothing but a strong roar of the lion of

Vedanta can arouse us from our lethargy.

WHY HAS THE SECOND VOLUME BEEN ISSUED. Looking to the hostile and adverse criticisms made on our first volume, one may naturally ask why have we undertaken to issue the second volume? The question can be answered from two standpoints. Firstly, from the standpoint of the dreamer and secondly, from that of the compiler, both, of course, are the two sides of the same coin. The dreamer says, he will continue telling his dream creatures that it is a dream, or an illusion. In doing this he thinks he is convincing himself, because the dream creatures are none others than his own self in so many forms and their hostile attitude indicates his own weakness or ignorance.

The compiler says that had he found that nobody cared to read his book and all criticised it, he would have surely thrown away his pen and stopped further writing. But he has received numerous letters from men in all walks of life, including philosophers, professors and psychologists, telling him that the book has been of great interest and benefit to them and that they are anxiously waiting for the second volume.

REGARDING THE AUTHOR OF THE DIALOGUES.—Although to an earnest seeker

of Truth, it is of little importance to know who wrote the book, for he should care more for what is written in it than by whom it is written: yet for such friends who may be anxious to know the authorship of the dialogues between the Sage Vasishta and the Dreamer, we write here a few words in confidence. Four personalities, the phases of one and the same writer, are responsible for the work and the part played by each is as follows: First, the Dreamer who had the vision of the ideal sage in his dream. The second is the personality of the recorder or writer who jotted down on paper immediately after awakening from sleep what took place in the dreams. The third is the compiler or Editor who rewrote and put the rough notes into form and order. And the fourth, the last but not the least unimportant is the personality of a friend, Munshi Suraj Narayan Mehr, late Editor of "*Sadhu*" and a contributor to our first volume who read and corrected the manuscript and made many valuable suggestions.

THE
DIALOGUES
BETWEEN
Sage Vasishtha and the Dreamer.

Introduction

All human beings sleep and dream, but few ever think of what these states mean. It is odd it strikes anyone that so long as the dream lasts, everything in it appears real and the dreamer altogether forgets of his waking state. It is only on his awakening that one calls the dream unreal. It is exactly the case with this so-called waking state which appears so real to every one of us that if we are told by any illumined soul that the waking world is as unreal as the dream world, we would call that person a fool, a lunatic and one who has lost his reason. Only one in a thousand is ever so fortunate, through the result of his previous *karmas*, that his attention is drawn to the strong resemblance between the dream and the waking state worlds.

It is said of a Chinese philosopher, Chuang Tze that he once dreamt that he was a butterfly. On waking, he said to himself, "Now, am I a man dreaming that I am a butterfly, or am I a butterfly thinking that I am a man?". The above idea is beautifully expressed in rhyme by Dr. I.T. Headland, one of our friend contributors, as follows :—

One night when Chuang Tze lay in bed,
He dreamed he was a butterfly;
Then waking to himself he said,
To solve this problem now I'll try;
Am I a man I've wondered long,
Or butterfly that thinks I'm Chuang ?

The solution of this problem led the philosopher to awakening into the Ultimate Reality.

A somewhat similar story is told of the well

known Raja Janaka of ancient

India. He was once reclining on

The Dream of his well-cushioned sofa in his palace
Raja Janaka. garden, with all the comforts of

an emperor, surrounded by his
queens and maid-servants who

were fanning and shampooing him. It was the
middle of the day in the hot month of June. His
mind was perfectly free from all anxieties and
worries. It so happened that he had a few
seconds' sleep, during which he dreamt that a
rival king with a large army had invaded his
country and killed his soldiers and ministers.

The palace was taken possession of and Raja
Janaka was driven out of the house barefooted
and without any clothes covering him. In this
miserable plight, Janaka found himself wander-
ing in a jungle miles away from his city. He
was very thirsty and hungry when he reached
a small town where he begged for food and water.
Nobody paid any attention to his entreaties.

At last Raja Janaka reached a place where
some people were distributing food to the beggars
and he pushed his way through the crowd with
great difficulty to the place where they were
giving rice water. Each beggar had an earthen
bowl to receive the stuff, but Janaka having
none, they turned him out to bring a bowl.
Disappointed and extremely hungry, Raja
Janaka went away in search of a vessel. He
asked other beggars to lend him a bowl but none

would part with his. At last Janaka found a broken piece of a bowl, which he took to the place of charity, but by the time he reached there, all the food stuff had been distributed. Exhausted by long travelling, hungry and thirsty, with a June sun over head, Raja Janaka stretched himself near the oven where the food stuff was cooked. Here some one took pity over him and looked into the big vessels to see if there was anything left. Some rice water was found at the bottom of a vessel and it was given to Raja Janaka. The Raja took the stuff with great delight in his broken bowl and just as he put it to his lips, two large bulls tumbled fighting over him with the result that the bowl went away flying. The Raja woke up.

Now, imagine the condition of the Raja on awakening. He was trembling violently from head to foot and every member of the household was bending over him, wondering what was the matter with the Raja. Janaka was in a great dilemma as to which of his two states was real. All the time that he was in the dream, he never thought that it was an illusion and that the misery of hunger and thirst and his other troubles were unreal.

When pressed by his queens and other attendants, the only words Raja Janaka uttered were: "Which is real, this or that"? From that time, Raja Janaka left all his work and became mute, uttering nothing but the above words. The news of the Raja becoming mad spread all over the country and it was announced by his ministers that anyone who cured the Raja of his madness

will be richly rewarded and in order that quacks, charlatans and unworthy persons may not dare come and treat the royal patient for the sake of the big reward it was also announced that those who failed to cure the Raja will be made life prisoners. Great astrologers, physicians, mental healers and specialists began to pour in and tried their luck but no one could answer the Raja's query. Hundred of Brahmins, well versed in the art of curing disease were thus thrown in the State prison.

Among these prisoners was also the father of the great Saint Ashtavakra. When a boy of only ten years of age, Saint Ashtavakra was told by his mother that his father was a State prisoner because he failed to cure Raja Janaka. The boy Saint enquired what the Raja was suffering from and on hearing the Raja's cause of madness, Ashtavakra understood at once the hidden meaning of the Raja's question and started to see the said patient, confident to solve the problem and thus release his father. How this saint boy, deformed in body and quite young, managed to reach the Royal palace, is a long story and need not be narrated here. When he reached the palace, a durbar was being held where all the Brahmin prisoners and state astrologers were present. The saint boy asked the Raja if he desired to hear the solution of his question in as brief and few words as the question itself is put or full details of his dream experiences may be recited. The Raja did not like to have his humiliating dream repeated in presence of so large a gathering and

contented to receive a brief reply. The Saint then whispered into the ear of the Raja: "Neither this nor that is real". These words were quite enough to bring Raja Janaka to his senses. Later on, in answer to his next question, "What is real?" a long dialogue ensued between him and the saint which is recorded in the well known book "Ashtavakra Gita"** a book worth reading for all in search after Truth.

What led the dreamer to ponder over and investigate this important problem will be evident from the following account of his life history which we reproduce from the first volume :—

The Mystery of Sleep. Ever since his childhood, the *avasthabhed* or mystery of the planes of consciousness—waking, dreaming and dreamless sleep—had been the most favourite subject with the dreamer, and the problem that puzzled him first was that of sleep itself. Why does a person sleep at all, he wondered, and is thus compelled to waste almost eight out of every twenty-four hours, or about one-third of his entire life in sleep? Why is this periodical suspension of consciousness made one of the essential conditions of life, not only for men and animals but even for vegetables. The time required for sleep varies with different

* The original work being in Sanskrit language, several English translations of this Gita are published. One is by Sri Ananda Acharya entitled "*Samhita*" issued by Francis Griffiths, London. Another translation by R. B. Baij Nath is issued by the Vaishya Hitkari Office, *M erut* (India.)

forms of life; the lower the scale of life the more is the duration of sleep required. Little children sleep much more than grown-up people, and a newly-born babe sleeps almost the whole day and night.

The usual explanation given is that as we are fatigued with the labours of the day, we need rest. But this did not satisfy the dreamer. Even modern science could find no better use for sleep than to repair the waste of tissues, and it is a wonder that these inadequate explanations, as a rule, go unchallenged by the majority of men. It never strikes them that if it is fatigue alone that creates need for repose, why do old people, always feeling exhausted and weak, sleep so little, and why do infants, who do nothing to induce fatigue, sleep most? As we go down the scale we find the proportion of time spent in sleep increasing until we reach a point where life is apparently a continuous sleep.

When we say, we sleep so that we may rest, the question arises, what is it that rests in sleep and does not equally rest in the waking state? All the internal organs, the heart, the lungs, the kidneys, etc., work as much in sleep as in the waking state and some of them do so even more actively and energetically. The phenomenon of dreams is an ample proof that our mind does not take rest in sleep and many physiologists are of opinion that there is no sleep without a dream, and that to have no recollection of dreams does not establish their non-occurrence. Again, exhaustion of brain or mental worry is better relieved by recreation and change of occupation

than by total inactivity. The student, when tired of studying one subject, seeks recreation or rest in another. He sets aside books on law or medicine and turns to music or poetry. Games are a popular form of recreation among professional men.

If sleep is meant to give rest to the muscles, then those people who do no manual labour during the day, or those who are laid up in bed with broken limbs or for some other injury, should require no sleep at all, while on the contrary, we see that they, too, fall asleep just as punctually and for as long a period as the others do. Would this possibly be the case if rest were the only object of sleep?

Immanuel Kant is said to be the author of the assertion, "Why to prolong life, if so many hours are to be spent in sleep?" He could find no better solution to the problem than early rising and decreasing the hours devoted to sleep, a theory which assumed that sleeping was a mere waste of time.

What, then is this wonderful phenomenon called sleep. which, like death, knocks at the gate of a King's palace as well as at the door of a poor man's cottage? Not only are we compelled to sleep by some superhuman agency, but we court it and have recourse to artificial means for inducing it, whenever some disturbing cause keeps us away from this blessing of life. If we are suddenly aroused from it we act as though brought back reluctantly from a congenial state. Children cry and howl, and adults resent and feel annoyed when disturbed from

animate him during his waking hours. It is while they are asleep that God openeth the ears of men and sealeth their instruction, and that, like the children of Israel in their journeym through the wilderness, we are guided in the daytime by God's cloud, in the night by His light."

What made the dreamer quite an enthusiast over the mystery, was his meeting with a Swami who, in answer to a question, said : " Each time you go to sleep you are one with the Absolute, your real Self, in *sushupti* (deep sleep) and enjoy the highest bliss, and yet you are wandering about in search of Him." When asked, why do we come back from such an exalted state, the Swami replied: "Because you go there unconscious, carrying with you the impressions of *vasna* (desire) and ignorance (*aridya*). If you can go there conscious, free from all impressions, you will be face to face with the ultimate Reality and will have what is called *sakshatkara* or realization."

The Problem of Dream

The next problem that required solution was that of dream, the most striking feature of it being that it appeared true in every detail so long as it lasted. The dreamer began its study by practising to remain conscious, during the dream state, of the fact that he was dreaming, and that the objects he perceived were merely the contents of his dream. This power he acquired by means of practice along the lines of auto-suggestion or self-hypnotization.

Out of the several dreams of a somewhat similar character that the dreamer had, we describe one in detail.

One night when he went to sleep, the dreamer found that during the dream he was walking in a street which appeared quite new to him, and while enjoying the beautiful scene and knowing full well that it was his dream experience he thought of finding out the name of the place he was walking in. He stopped a passer-by and enquired of him the name of the street. The man simply laughed and went away, saying that he was in a hurry to go to his office and had no time to waste in idle gossiping. The dreamer then stopped another person and putting the same question. This man replied by addressing the dreamer by name: "Don't you recognise this street, it is the same in which you have your own house? Are you mad, what is the matter with you?" Thus speaking he laughed and went away. The dreamer on hearing the name of the street, at once recognised it, but he could not trace his own house. He then approached another person who appeared to be a well-known friend and thus addressed him: "Friend, I feel giddy at this time, would you oblige by taking me to my house?" The man took the dreamer by arm, left him outside his house and went away. On entering the house, the dreamer did not recognise it as his own and began to talk aloud: "What a fine building am I looking at in my dream." He then saw the inmates of the house in a group, weeping with downcast faces. The dreamer wondered why were they all weeping.

and when he enquired the cause of it none of them spoke. He then forcibly raised up the face of one of them, when to his great surprise, he recognised in him the face of his own son, and being very angry the dreamer said, "Why are you so silent my son, and why do you not tell me the cause of all this weeping?" The boy said, "We are weeping, father, because you have become mad, and not only you do not recognise us—your own family members—but say that it is a dream." The dreamer then understood why they were weeping and thought it foolish of him to talk of its being a dream scene in their presence. He pacified them by telling that he was all right and that it was his mistake to call it a dream. However, he felt grieved over his people's condition and tried to put an end to that unpleasant dream, but could not succeed in awakening himself. He now fully recognised his home and went to his own room, where he found all the articles exactly in the same condition in which they were in his waking state. He touched and held them up in his hand to see if they were real and found nothing unusual in them.

On awaking he found himself lying comfortably in his bed. It was midnight and all the members of his family were fast asleep. He got up, lighted the lamp and put down in detail the full particulars of this dream in his note-book.

Next morning, the dreamer read and re-read his writing in the note-book and pondered over all the circumstances of the last night's dream. Ere this, he was a believer in the occultists'

theory of dreams, that the subtle body or the *suksham sharira* of the dreamer goes out of his physical body and sees the outside world as it is, but from this date his views regarding the nature of dreams were changed altogether. He asked every one, whom he had seen in his dream, if he met the dreamer, but none of them affirmed it. If, he thought, the dream world were not a new and independent creation, it would be impossible to have, at midnight, a dream with a noonday setting. He was now convinced that the whole panorama of dream was his own mental creation.

The dreamer had several other dreams like the above, in which he was conscious that he was dreaming. Later on, he often found himself exhorting his dream friends to believe that the whole thing was his dream and that all of them were his dream creatures, but the latter seemed to laugh at his words.

It was long the subject of the dreamer's reflections in the waking state, and he was subsequently led to apply it nearer home to the facts of actual life. If we could prove to our friends' satisfaction, he argued, that our so called real life was only a dream in relation to the ultimate Reality, the proposition would appear to his hearers just as absurd as it did to the creatures of his dream. No arguments could possibly assist him in bringing this fact home either to his dream creatures or to his friends of the waking state.

It was at this stage of the dreamer's life that the Dream Problem, discussed in the first

volume, was framed and circulated by the Editor. The problem was thus worded :

"A gentleman in sound health, both physically and mentally, is having a dream almost every night when he goes to sleep, and in his state of dream he addresses an assembly of men the majority of whom are his friends and acquaintances. During the course of his speech he explains to his friends that it is a dream and all the people before him are the creatures of his dream. Some of the audience ask him what proof he has to give them that he is right in what he asserts. To this he replies that he will think over the question when he wakes up and will explain his reasons when he meets them next time in his dream. At this explanation they all laugh at him and call him a lunatic. When he wakes up he finds himself very much puzzled, and even in his waking state he is unable to find any solution to the problem. He wants now to know how he can convince those creatures of his dream, during the dream state, that it is really a dream."

The replies received in response, to the above question are printed in the first volume.

Another important change in the dreamer's views was brought about when he came across and read a pamphlet, being the reprint of a lecture by sister Devanata on "Sleep and Samadhi," which put him on a different track altogether. The dreamer then commenced practising along the lines recommended in the above mentioned lecture and having continued it for some time, there occurred a considerable change in his dreams. His dream creatures were no longer of the same type as before. They were now mostly *sadhus* and saints, wrapped in long yellowish robes.

For several nights he had such faces before him during his dreams, and a few of them even

gave addresses which the dreamer could recite very clearly and accurately Dream Creatures the next morning. One of the Addresses. addresses which he had taken down in his note book was as below :—

" Even presuming that we are all fictitious beings, a creation of your mind and having no independent existence of our own, we ask you the question why have you taken the trouble of giving birth to us? What earthly purpose could it serve to create such a large number of animate beings at night and to see them absolutely annihilated before the day breaks ? " The question was really a very intelligent one and so puzzling to the mind of the dreamer that he felt himself entirely at a loss to reply. However, the wise *sadhu* of the dream himself broke silence and uttered the following words :—

" As a matter of fact, dear friend, you have never created us by any act of your own free will; we are simply the result of your ignorance during the sleep. While going to sleep, your object is not the creation of another world but only the enjoyment of comfort and repose that you expect to derive therefrom. We are, of course, the necessary consequence of your *desire* for comfort and your *ignorance*. A typical illustration of this is the phenomenon of the birth of your own children in the waking life. The offspring comes into existence exactly in the same manner as comes the dream world. While indulging in the gratification of a sexual impulse, your aim is only the momentary pleasure derived

from the act, but the result is the germination of the seed of *rasna* and *agyan* and the consequent birth of a child. So long as you are in your senses and the master of your own feelings and imaginations you have a free will and an absolute control over your own mind and body ; but the moment you lose yourself in sleep or identify yourself with passions, you forfeit the right of controlling yourself, and are thus compelled unintentionally to dream all kinds of dreams, in the one case, and in the other, become instrumental for births of any kind of offspring. We are, dear sir, like your own children of the waking state, equally independent and self-subsisting."

Next night, when he went to sleep again, the dreamer met a similar assembly of *sadhus*, one of whom of a very advanced age, and who appeared to be the sage Vasishtha himself, from his appearance and the paternal way in which he spoke, thus addressed the dreamer :

" Yes, dear son, we are all creatures of your dream and so are you as long as you are dreaming. When you are so far cognizant that it is all a dream why should you care to convince all the illusionary beings ? It shows your ignorance. Read the story of Lila carefully in my book. The waking state body of yours which you have at this moment, left lying on the bed is as unreal as the one you have here created. You know not how many bodies of yours are similarly acting at different planes which you have left behind."

The Dream Problem which you have caused to be circulated among your waking state creatures

can not be solved by them. It is like the blind man leading the blind. Nor can you arrive at a solution during your waking state. You are nearer the truth here than in the *bhutakasha* (physical world).

"I advise you to continue the practice which has been the means of keeping you conscious in your dream state. When you will carry this consciousness to your next state of sound sleep you will find the problem solved. But you will have to return to your waking and dream states again and again so long as the seed of *rasna* (desire) in you is not altogether destroyed. The *rasna* is the cause of both the dream and the waking worlds. In your waking world the *rasna* manifests in four phases, viz. *kama* (sex desire), *krodha* (anger), *lobha* (money desire) and *moh* (attachment). It becomes *saman* (latent) like the seed, in the deep sleep state but is not killed. Practise control over the four above mentioned phases or manifestations of *rasna* during your waking state and then kill the *rasna*, the root cause of all creation. *Vasna* is killed by *sarvatyaga* (complete renunciation), and when that is attained, all mental operations will stop and the mind itself will cease to exist, and you will find your real Self in *Sat-chit-ananda*".

On waking up, the dreamer pondered a great deal upon his last night's dream-experience, and subsequently he recorded in his note-book the conversation he had had with sage Vasishtha in his dream. The sage appeared to have impressed the dreamer so profoundly that the latter began to look upon him as a real *guru*, who alone

could be depended on to unravel the mystery of the dream-world.

Now, the dreamer longed to see the sage once more. But this time he did not wait for the usual hour of repose. He read over the story of Lila which the sage had recommended him and forthwith retired to his bedroom, locking the door from inside to prevent interruption. And then having seated himself cross-legged and with a firm determination to see the sage, he went to sleep. His wish was fulfilled and the dream repeated itself. He encountered the same assembly of *sadhus* with sage Vasishtha among them. On recognising the latter, the dreamer went to him and humbly requested him to take the dreamer as his disciple. On being addressed in this manner, the sage stood up, and, holding the dreamer by the arm, took him to a secluded place and spoke thus: "Don't make a fool of yourself by putting your questions before such a large assembly. Tell me now what you want to know and I will remove all your doubts regarding this world."

The dialogues that now took place between the sage and the dreamer, as recorded in the dreamer's note book, are given in the following pages. It is believed, the reader will thoroughly appreciate them if he only bears in mind, first that the scenes of the dreamer's interviews with the sage were laid in the world of dream and secondly, that the dreamer's waking state consciousness was intact throughout the discourses. The reader is further requested to study them with an unbiased mind, holding all his

pre-conceived theories and beliefs in abeyance till he has read the entire series of questions and answers.

In writing these discourses no attempt has been made at an elegant literary style. The writer has only endeavoured to express it as clearly as poss.b'e in language which would best convey the dreamer's meaning.

— :0: —

The Second Dialogue Between Sage Vasistha and the Dreamer.^{*}

[Note.—The first dialogue between the Sage and the Dreamer ended with the former going into Silence and the dreamer returning to the waking state. In the second vision, the following dialogue took place between the two.—Editor.]

SAGE.—Well, how did our previous talk impress you? Are you satisfied with the answers I gave to your questions?

DREAMER.—From the time you left me and I returned to my waking state, I have been thinking over all the points we discussed in our last conversation. There are a few points in your answers to my questions that appear to me contradictory to what is taught us by other sages in our sacred books.

In talking about *Kaivalya moksha* or final liberation you said, *Kaivalya Moksha* or "Neither I nor even Final Liberation. the well-known Rama, Krishna, Budha, Christ, etc., have attained it. So long as their

* Readers, who have not read vol. I. of The "Dream Problem," in which the First Dialogue is published, can have a reprint of it from the Publishers, "Practical Medicine" Delhi (India).

names and forms can be brought down into the minds of their devotees, they cannot go beyond the sphere of creation." And further you said, "Those who reach the highest state of knowledge in this life have no disciples or adherents and leave no name and form after them. Such are *avadhutas* and *majzoobs*." In your own case it may be true that you have not attained final liberation, because you are a *jicwanmukta* and have therefore appeared in my dream, but the *Avatars*, like Rama and Krishna were Gods incarnate and it cannot be said about them that they are still in the sphere of creation. Again to *avadhutas* and *majzoobs* who look like lunatics and are useless members of society, you have given a position superior to the *Avatars*.

Sage.—No wonder that the answers to these points appeared to you contradictory, because I answered them from the view point of the Absolute Truth and you were not prepared to comprehend them as such. To all your questions, there are two answers, first from the standpoint of the Absolute Truth or *Parmarthic Satta* and second, from the standpoint of the Relative Truths or *Kyākharic satta*. Remember that the Absolute Truth is one and the relative truths are many. If you carefully study the

scriptures of all the religions in the world, you will find that in dealing with the Absolute Truth, they are all identical, while in their description of the relative truths, no two scriptures agree. The teachers or *gurus* always teach their disciples both the Absolute and the relative truths and it depends upon the ability of the disciple whether he understands one or the other. In reading my book the *Yoga Vasishtha Maharamayana*, you will notice that from the beginning, I expounded both sides of the Truth at the end of each chapter, and yet my disciple Rama Chandra could not comprehend it until he himself awakened into the Ultimate Reality. It will be the same with you. The truth of my assertions will be clearly known to you when you will reach the same stage of knowledge. Most of your religious text-books deal with the relative truths, because they are meant for the ordinary seekers after Truth and not for advanced students. If you want corroboration of my statement about the final liberation you better read such other dialogues between the ancient sages and their advanced disciples. Read what Gaudapadacharya (the Guru of Shankracharya) says in his dissertation, on the *Mandukyopanishida*, "There is in reality no dissolution, no creation, none

in bondage, none desirous of liberation, none liberated; this is the Absolute Truth" In the Kathopanishada, you will read: "The Absolute is not born, nor does it die. It is unborn, eternal, immutable, ancient. It is not destroyed with the destruction of the body". Thus, in reality, there is no bondage or limitation. Ponder well over this question and you will know that it is not the Absolute that comes into bondage and assumes the name and form of an *avatara* (God incarnate) but it is your own or *jīva*'s imagination that makes you and other *jīvas* see the Unlimited under limitation. The space inside a pot is in reality not separate from the universal space yet you see the space confined in a pot. When the pot is broken the inside space is not liberated or absorbed into the universal space. It remains just as it was when inside the pot, undergoing no change whatsoever. It is you or the *jīvas* who give it the name of *ghatakasha* when it appears limited in the pot and call it *maha-kasha* when there is no pot to limit it. The space (*akasha*) never comes into limitation. In the same way, the name of *avatara* or God-incarnate is given by you to the Absolute or Parmatman when you see its manifestation in a *jīva* or individual soul. The Absolute never assumes names and forms.

Therefore so long as the name and form of an *avatara* remain in your or other *jivas* mind, it persists, not in reality but in your mind.

Now understand the meaning or origin of *avatars* from the viewpoint of Relativity or *maya*. To illustrate it, the analogy of dream would be best. The dream creatures as you know, are nothing but your own manifestation or rather your own self in so many forms or personalities and yet each of them is an independent and separate being. To each of your dream creatures, you are related just as a single cell of your body is related to your whole physical organisation. A cell cannot perceive you unless you become a cell or the cell becomes yourself, that is your cosmic consciousness assumes the phase of individual cell consciousness or the cell consciousness develops into your cosmic consciousness. Similarly, the dream creatures, being within your mind, cannot perceive or recognise you. Their limited individual consciousness cannot comprehend your cosmic consciousness. If, for any reason, such as forgetting the fact that they have no separate existence, you try to let them know that you are their creator, you will have to put yourself in

their position and become "a creature like them, a limited personality. They will then call you an *avatar* or God incarnate, provided you show them miracles and thus convince them that you are their creator. Mere assertion or declaration that you are God will not convince them and they will call you an impostor, monomaniac or paranoic.

Again, if a dream creature wishes to know or realise you his creator, he must develop his own limited individual consciousness into your cosmic or universal consciousness. If, in doing this, he loses his sense of individuality to such an extent that he becomes careless of his physical body and its wants and desires, he will be called an *avadhuta* by his fellow creatures. In case he retains the sense of individuality and looks after his bodily wants, he will be called a *jiwanmukta*. The name of *majzoob* or *magan* or *mast* is given to one who acquires cosmic consciousness by the path of *bhakti* or extreme devotion to God. Like an *avadhuta*, the *majzoob* also loses all sense of separateness or individuality and looks like a lunatic or an idiot. Both the *avadhutas* and *majzoobs* are useless members of society. They remain constantly in a state of intoxication of God or bliss and are knowers of

Truth, but no one cares to approach them to acquire knowledge and therefore they have no disciples or followers and when their body or outward form disappears or returns to its source, they acquire the kind of *moksha* or final liberation, when even their names become extinct.

DREAMER.—How are the *avadhutas* and *majzoobs* to be distinguished from ordinary lunatics or insane persons? The subject of insanity has always been a favourite one with me and I have seen and studied hundreds of cases of monomaniacs or paranoics. They are usually quiet and show no signs of violence, but at intervals, they become maniacal over their special whims. Some of them declare themselves Gods. I have seen one calling himself the prophet Mehdi, another speaking himself as an incarnation of Sri Kalki and several personifying themselves Siva, Bhairon and other Hindu Deities. Are these to be classed as *avadhutas*, *majzoobs* or monomaniacs?

SAGE.—There is no criterion or scientific definition to distinguish a normally minded man from one of deranged mind. You have no means of testing the mental condition of a man except by his outward actions and behaviour which

are often deceptive. When a person does not act in conformity with the ordinary laws of the society in which he lives and moves, he is regarded by that particular society as one of deranged or abnormal mind and when such a person is unable to look after his own affairs and is troublesome to other members of that society, he is declared an insane person and is confined in an asylum. While there are certain common signs in all human beings to distinguish them from animals and other creatures, no two persons are alike in outward appearance or in their mental traits. If you individually ask every human being his own definition of an abnormal mind, his answer will be something like the following : "One who does not think and act as I do think and act, is a lunatic or a man possessing abnormal mind". This means that every one is a lunatic from the view-point of another. Ask a lunatic confined in an asylum and he too will give the same definition. Who then can be called a right-minded person ? Every one is a lunatic from another's point of view and none from his own. The truth is that the knower of Truth or *gyani* alone can distinguish a *majzoob* or an *avadkuta* from a lunatic.

DREAMER.—Another point that I wish

PART I. THE SECOND DIALOGUE. 27

Going into the Silence. you to clear up is this : Last time when I asked you to show me the Ultimate Reality, you went into complete silence, with the result that the dream world disappeared and I found myself in the waking state world. Am I to understand that Silence is the Ultimate Reality ?

SAGE.—The Ultimate Reality is not silence. It is beyond silence and speech, in fact beyond all pairs of opposites. Silence is a symbol indicating that speech has no power to express the Ultimate Reality. It cannot be shown or communicated by one to the other, not even a master is able to show it to his devoted disciples. Complete silence is a stage through which every seeker after Truth has to pass before his final awakening. It indicates stoppage of all actions, mental as well as physical and when the mind is inactive the stage is called *sushupti* (sound or unconscious sleep) or *samadhi* (conscious sound sleep). In both cases, the individual mind becomes one with the cosmic or universal mind and there is complete silence, but in the former state the sleeper does not know it while in the latter, the *samadhist* knows that he is in a state of bliss. The actions of

the physical body and of the senses are at a standstill, even the breathing process stops and the person in this state appears to others as dead.

There is a close connection between the breathing process and mental action. With the stoppage of the mind, the breathing also stops. If you watch a sleeping man, you will notice a gradual slowing down of his breathing till it stops altogether for a few moments and that is the only time when all mental actions stop and the person is in a state of dreamless sleep. This period of total silence is, as a rule, so short that many people think that during sleep they are never free from dreaming. This state of complete inaction or silence comes to every healthy sleeper and he confirms or testifies its occurrence by saying on awakening that he slept so soundly that he was not aware of anything. In ill-health the mind is sometimes so disturbed that the sleeper is seldom free from dreaming and then he does not feel refreshed after such a sleep. What occurs in this state of dreamless sleep is that both thinking and breathing processes stop simultaneously and an ordinary person, who has not learnt the art of controlling his breath and mind, feels a choking sensation which sets both his breath and mind to work.

again. He cannot, therefore, stay long in this state of perfect silence. But *yogis*, who acquire by practice the control over their breathing process and go into this state consciously, can stay in it for very long periods, even for centuries. They call it *samadhi* and feel in it great bliss.

DREAMER.—When the *yogis* go into this state consciously and find it so blissful, why do they return from it at all?

SAGE.—The *yoga* practice which keeps *yogis* conscious in the state of dreamless sleep, is a mechanical process learnt by regulation of breathing and concentration of mind. It gives them power of control by

Yoga Practice and Samadhi which they can stop the mental action and hold their breath for long periods without dying. Thus they

can remain in this state of Silence or *samadhi* and enjoy the bliss of being one with the cosmic consciousness. But when they are out of it and come back to their waking or dream state, they undergo the ordinary pains and pleasures of life, in fact all its miseries like other people in accordance with the laws of *karma*. What brings them back is their ignorance of the ultimate Truth and the desire of knowing it. If a *yogi*, before going into *samadhi* has realised

the ultimate Truth and known that the extinction of his separate personality or false self is not the death of his real self, the *atman*, and by this knowledge all his desires are annihilated, he would not return from *samadhi* any more and attain the final release from the states of dreaming and waking or birth and rebirth.

DREAMER.—Teach me the *yoga* practice which will keep me conscious during *sushupti* and I think I will not return from that state, because I am convinced that I, my real self, the *atman*, never dies. I do not care if my false self, the separate personality disappears with the stoppage of mental action, nor have I any more desire of dreaming and waking.

SAGE.—You are not yet advanced to learn the *yoga* practice with a view to be awakened into the ultimate Reality. You have not yet realised even this much that this dream world is your own mental creation. You call it a dream at my suggestion and know it unreal by intellect only, not by realisation. Try as much as you can, you cannot stop or alter your dream. If a lion appears here, you are sure to run away in fear and call for help; or if your body be put into the fire here, you will resist and cry, inspite of your intellectual conviction that this body

is not your real self and that there is neither lion nor fire actually present. Are you ready to undergo these tests both here and in the waking state world, which, you have now known is as unreal as the dream world? No, you are not. So long as you have the least doubt unsolved regarding the reality of *Atman* and the unreality of both the dream and waking states, the practice of *yoga* will not help in awaking you into the ultimate Reality. By learning *yoga*, you may acquire some supernatural powers and may perform miracles in the eyes of your fellow beings, such as healing the sick without any medicine, curing incurable diseases by *mantras* or prayers and mental suggestions, even to the extent of making the dead alive and doing other wonderful acts, which might raise you to the dignity of a God in the estimation of your dream or waking state creatures, but in the knowledge of the Absolute, you will remain as ignorant as other created beings in the world. I advise you, therefore, not to go in for *yoga* practice. First, have all your doubts cleared and then you can learn the practice of *yoga* if you like, but I tell you that when you are fully convinced of the Absolute Truth and have realised it, you will not care to acquire powers or *yoga siddhis*. If I teach you *yoga*

now, the powers that you will acquire will be a hindrance and will keep you back from the realisation of the ultimate Truth. The applause of the people to whom you will show your powers, will elate you and strengthen your egotism (*ahankara*) which is the greatest obstacle in self realisation. I have seen many master *yogis* thus fall from the great heights in the path of knowledge. The numerous disciples and followers keep their such *gurus* in the world of illusion, while they themselves often pass over and attain liberation. I have seen the miserable end of a great *yogi* who had acquired great *siddhis* (*yoga* powers) and had thereby attracted a crowd of disciples and followers to serve him. He was once crossing a barren country, having no tree to give shelter to a traveller or any well from where to get water. The *yogi* got tired and felt very thirsty and seeing no shady place to take shelter under it and no water to quench his thirst, he employed his *yoga* powers in creating what he wanted. He contemplated of a green shady grove and of a fresh water brook and there and then they appeared. After quenching his thirst, when he was sitting under the shade of a big tree, he thought of a bed to lie on and rest for a while and immediately the bed was there.

While he was comfortably lying, a thought came to his mind that the place was lonely and if he went to sleep, a lion might come and kill him. With the thought of a lion the brute appeared and the *yogi*, forgetting all about his powers, began to run followed by the lion till he was caught, torn into pieces and eaten up. Thus ended the self created personality of the *yogi* and when reborn, he did not know even this that in his previous state he was a *yogi*. The same will be the end of your personality if I teach you *yoga* at this stage of your knowledge. Being possessed of *yoga* powers, you will use them upon your dream creatures to acquire mastery and domination and thus showing your superiority over them and in doing this you will bring on your own fall, because the dream creatures are your own manifestation in different forms.

When a person ignorant of Reality acquires powers, mental or physical, he always tries to use them upon his brothers who do not possess such powers. What are your waking state creatures, the scientific materialists doing? Having learnt the method of making bombs, machine guns and aeroplanes, they are using these powerful implements against their weaker fellow beings for bringing the latter under their subjection and slavery.'

But these haughty persons, proud of their achievements, know not the ultimate result. Like that yogi, their own implements will be the cause of their destruction. They do not understand that by killing their fellow creatures, they are killing themselves. Some ignorant, but good hearted people in the world, wonder why God, who is all powerful, does not punish the murderers and other criminals. The explanation is simple for one who understands and is wide awake but incomprehensible to one who is ignorant and asleep. God sees no crime nor criminal anywhere in His Universe, just as the sun sees no darkness anywhere in his solar system. God sees all beings as Himself or His own manifestation. If one part of your body is diseased and interferes in the sound working of other parts, you don't destroy it, but try to heal it. When your tongue comes between your teeth and is bitten, whom will you punish? Will you knock out your teeth? No, because you know that they are to you as dear as the tongue. In the case of the two sons of the same father fighting together it may be that the justice loving father may punish one whom he finds at fault, but when the war is going on inside one's own body, there is no question of punishment. Love or sympathy is the only

means to stop the disturbance. Your relation with God is not even like that of a son with his father but you are God yourself.

DREAMER.— You are perfectly right in saying that I am not yet fit to learn *yoga*, as I am not quite free from doubts. The great difficulty is that when I am in your presence, I feel quite convinced of what you say and doubts seldom arise in my mind, but when I am alone, especially in my waking state, I am overwhelmed with doubts, and they are mainly concerning the dream state, which in spite of your having proved it to be unreal, still appears to me as real as the waking state. The transient and illusory nature of the dream, I only realise when I return to the waking state and the great wonder is that this has been going on repeatedly every night when I go to sleep. Quite recently I had a dream which was very perplexing and which proved clearly that my knowledge of the nature of dream is yet very defective. In that dream, while sitting in my room, a friend, well-known to me, came in with a pistol in his hand and addressed me thus: "I have come to kill you in retaliation to what you did last night in my dream. I had a quarrel with you, and you killed me. I know that it was a dream and nothing really happened, but as you

have been proving to the world that there is no difference between the dream and the waking state worlds, I have come to take my revenge of what you did me in my dream. When you are certain that this is also a dream, why are you afraid of being killed". Now, in spite of my knowledge that his threat was also a dream, I began to remonstrate and argue with him, thinking how could he be standing and talking here, had he been killed by me last night? He did not pay any heed to my entreaties and raised his pistol to kill me. I ran out of the room to save my life, being followed by him till I woke up and found myself lying in bed. This shows that the problem of dream is yet a mystery and not fully realised by me.

SAGE.—It will continue a mystery so long as you do not know the ultimate Truth and realise that your real self is neither the body nor the mind. Both the dream and the waking worlds are mere states of consciousness. They have no existence in Reality, but only appear to you real, because of your ignorance. The knowledge of the ultimate Truth only will remove this ignorance.

DREAMER.—Tell me what is it that prevents me in the realisation of Truth. You have been teaching me about it and I

have complete and implicit faith in you. Also I have read the same as you say, in the Upanishads and other scriptures which I also believe as true, yet I do not feel quite convinced.

SAGE.—What prevents you from realising the Truth is your intellect and what will, in the end, help yon in the realisation, is also the same, viz. the intellect. Little children, in whom the intellect is not yet developed, and those grown-up people, in whom the intellect is suppressed by the strong emotion of love or devotion, implicitly believe in what they are taught or told by their elders or teachers. They never raise any questions nor ask for proofs for what they are told. For instance, when it is pointed out or suggested to a child that the particular woman is its mother, it calls her its mother and loves her as such. If every woman that is seen by the child is suggested to it as its mother, it will call all the women in the world as its mothers and love them. As the child grows older and the intellect begins to manifest in him, he would not so blindly believe in what he is told by others. He will raise doubts in almost every thing he is asked to believe. If a child is removed from its parents soon after birth and brought

up elsewhere, away from the parents, he will not recognise them if brought home at the ripe age of sixteen or over. He will have his doubts and unless his doubts are removed, he will not love his parents to the same extent as he would have done if brought up by them.

The Story of a Lost Child. There have been many such instances, especially in countries where secret marriages are common. To impress this point more forcibly upon your

mind and to show you how the intellect interferes as well as helps in the knowledge of the ultimate Truth, I tell you the story of a girl whose parents were very rich. They died when their only daughter was yet a minor. They left their will with instructions to friends under whose guardianship the girl was brought up, to look after her education and see that the man to whom she was married was a suitable match for her in rank and position. Now, it so happened that the girl, while reading in the school, fell in love with a man, who was an ordinary person and not her equal in position. When this fact was known to her guardians, they showed her the will of her parents and said that they had already selected another suitable husband for her.

On hearing this, the girl was very much disappointed and acting on the advice of her lover secretly married him. As the result of this union, a boy was born whom the girl gave over to a person without the knowledge of her guardians. She thought that when she would attain her majority she would be in a position to make the marriage public and receive back her child.

The man to whom the child was entrusted left the place and gave the child to some other person in return of a sum of money. After some years, the man, whom the girl's guardians had selected for her marriage, died of some disease and as the girl had now attained majority, they consulted her about her marriage, when, as was evident, she told them that she would marry the man whom she had already married secretly. Her guardians made no objection to it and the marriage was then celebrated publicly. Thus, the husband and wife began to live a rich and easy life. They now made a search for their child, but no trace was found of the boy. Their only hope remained now in getting another child, but years passed on and they had no more issue. Both of them wanted to have children, especially the lady who was pining to have a child. As they had inherited a large estate

and were very rich, they thought of adopting a son. With this object they advertised for a boy page in many newspapers and visited many orphanages from where they thought they might be able to get a suitable boy. A large number of boys were brought to the lady in response to the advertisement out of which she selected one she liked and employed him as her page. This boy was in reality her own child, but neither the boy nor the lady knew of this fact. As time passed on, the love between the two grew so strong that the boy loved the lady as his mother and the lady loved the boy as her son. Yet the lady was anxious to find out her own child and kept on her search for it. The boy, on the other hand, desired to find out his parents. Both continued their search independent of each other for years without success.

One day, the man in whose care the lady had first entrusted the child came there and happened to see the page boy. The man recognised the boy and told the lady that her page had exactly the same features as her child and that he was almost certain that it was that very child. The lady was much pleased to hear it and wished with all her heart that the man's statement may be right, but her intellect did not accept the

assertion of the old man and wanted decisive proofs. The boy was also desirous of finding out his parents and therefore the group of three, *viz.* the lady, the page boy and the old man started investigation. The man was promised a big reward for his troubles. After years of search they discovered the woman under whose care the boy was placed. This woman was mentally deranged and was unable to tell where she got the child from, nor could she say whether the boy was her own or somebody else's child. This put a check to their further enquiries. Although the subsequent events were all verified and found true, but the one missing link in the chain of proofs was enough to create doubt in the lady's mind. The lady brought the poor mad woman to her house and placed her under competent doctors, specialists in mental diseases, to look after and treat her. In this state of suspense, the mother and son lived for a long time and although they were living and loving each other as if they were really mother and child, yet they wanted the old woman to recover and tell them the truth.

This is exactly the position in which you and your fellow beings possessing intellect are placed, regarding the ultimate Truth. You are already living with and

loving the Truth, but the mad woman, your intellect requires to be cured or made clear to remove all doubts. The moment the intellect is purified, and clear of all doubts, it will recover its original phase or the state of consciousness called "intuition" (*anubhava*), when you will have direct cognition of Truth without the help of proofs, reason or logic, in the same way as a child believes in things by its power of instinct and never raises questions in what he is told by its parents.

DREAMER.—I think it is the intellect in me that is interfering in my realisation of the ultimate Truth by creating doubts at every step. I wish to get rid of this obstacle altogether and then hope I will have implicit faith in your words which, I believe, will awaken me.

SAGE.—Never think or do any such act that deprives you of the Results of Loss use of your intellect while of Intellect. you are a seeker after Truth.

Loss of intellect is a great misfortune or calamity in the path of knowledge. You know the condition of the *imbecile* who loses his intellect from any mental disease or of the *idiot*, the child in whom intellect does not manifest itself from some congenital defect in the brain, and

of the old man, in dotage who loses intellect due to advanced age. All these individuals are like animals and have no chance of ever knowing the Truth so long as they live. It is much easier to lose intellect than to acquire and develop it. Those who lose it are like machines and act like puppets in the hands of others.

There are many hypnotists, who pose themselves as teachers (*gurus*) and teach certain practices under the name of *yoga* powers by which their disciples lose their intellect and become slaves or obedient to their masters in all matters. I warn you to be on your guard and avoid them. They possess strong hypnotic powers and employ them in bringing weak minded people under their domination. Their alluring advertisements in public newspapers offering to teach the "Secret of Power", Personal Magnetism", etc., attract many ignorant men who go to them either personally to learn the method or receive typed lessons on payment of money. But instead of learning the method of enslaving others, these dupes are enslaved themselves by these hypnotists. The practice of mental control by intelligent persons over their less intellectual fellows, under the guise of religious education is fast increasing and I advise you not to join

such creeds. This mental slavery or having blind faith in any one will always keep you in ignorance. Besides this, the knowledge gained by blind faith does not last long. Little children, who instinctively believe in what they are taught, have often to change their views when they grow older and their intellect develops. Whatever they have learnt in their early life with undeveloped intellect is not accepted by them in their after-life. They reject or discard it as untrue.

DREAMER.—But you yourself say that the ultimate Truth is beyond the reach of intellect, what is the use of preserving it then?

SAGE.—It is true that in the realisation of the ultimate Truth, the intellect with all its powers of reasoning and logic, is ineffective, but by removal of all doubts from it, the intellect can be purified and changed into its highest phase, the intuition which as I have already told you helps in the realisation. Understand that the instinct, intellect and intuition are the three different states or phases of pure consciousness or knowledge and that the one develops into the other with the progress in the path of knowledge. The knowledge of Truth is, accordingly, divisible into three types as follows : First, *the instinctive knowledge*, which is apprehended instinctively or emo-

tionally, as a personal conviction or faith in the Truth; second, *the intellectual knowledge*, the conclusion arrived at through a chain of philosophical arguments; and third, *the intuitive knowledge*, the result of sudden illumination occurring when the intellect develops into pure consciousness which gives a man perfect certainty, making him as sure of what he discerns as he is of his own existence. This intuitive knowledge leads to the final awakening or the state of Turiya, when he becomes fully conscious of his own (*atman*) oneness with the Universal Self (*Parmatman*). This is the highest imaginable type of knowledge.

What you require now is the purification of intellect by freeing it of all doubts, for it is the only obstacle in your way to intuitive knowledge.

DREAMER.—The removal of one's doubts is very difficult, almost impossible, as there can be many answers to one and the same question. I have tried the experiment by arranging all my doubts regarding the nature of dreams into 14-Points and circulating them among the wisemen of my waking state world. In response I have received hundreds of authoritative answers from men of great intellect and culture. But they all differ from one another in many respects

being answered from different points of views and some appear even contradictory. There are many who state that the dream is as real as the waking state creation and that there are other worlds besides these two, which are equally real. There are others who assert that both the dream and waking state worlds, as well as other worlds, are unreal and illusory. Others say that only the waking state world is real and the dreams are illusory and unreal. How can such answers contradicting each other be correct?

SAGE.—You can not expect the same answers to your questions from every body. Of the millions of people that you meet in your waking or dream world, no two are exactly alike, either in body or in mind, even twins differ from each other in many ways. But if you carefully examine their views, you will find that the differences are not so much in fundamental principles. It is only in the ways of expression of the Truth and in the language that they differ from one another. In principles all are one, in the way of expression all differ. For instance, the *materialists* tell you that there exists nothing but matter and the energy, consciousness and other subtle forces are the result of changes occurring in matter; the *energetists* say that all is energy or force

which they call electrons and the matter is nothing but a condensation of electrons; the *idealists* believe that the mind is the ultimate Reality and every thing else, such as energy matter, etc., are mere modifications or changes in the mind; lastly the Indian philosophers—the vedantists assert that the ultimate Reality is beyond mind and undergoes no modifications, all that is perceptible by the senses is an illusory appearance of the Reality in the same way as the illusion of snake in the rope. Thus the one and the same truth is expressed in a variety of ways and it depends upon your power of discernment to separate chaff from wheat and pick up the underlying Reality.

I have already explained to you the great principle of Opposites (*pratyogi*) the knowledge of which will make it clear that all is light, there is no darkness anywhere. When you do not see light you call it darkness. The fault or ignorance lies in your vision and not in the light. Where men see darkness, an owl or cat sees light. Where does the illusion then lie? Not in the thing itself, but in you who see it different from what it really is.

DREAMER.—Excuse me if I ask you the same question again and again. It always comes to my mind whenever you talk of the

ultimate Truth as one without a second.
Please solve the problem once
The Cause of for all. How does the idea
Duality. of duality originate and who
is the seer of Truth, if there
is nothing but Truth?

SAGE.—Yes, there exists nothing but Truth and Truth discerns and sees the Truth. In the very act of discerning Truth by the Truth appears duality which gives rise to relativity or diversity in the Unity and to the illusion of the phenomenal world. Just imagine, if the eye wishes to see itself, how can it do that? Only by having in front of itself another eye, an image of itself. In the same way if the self wants to see itself, the only means lies in creating another self and as the self possesses the creative power, another self at once appears for it to look at. Again as this other self is the creator's own reflection, it inherits the power of creating another self who also desires to see himself (self-knowledge). Thus the second self creates the third and the third a fourth and so on and so on, till a stage is reached when the innumerable selves forget their origin and source and wish to know why, how and wherefrom they came. The first creator (Brahma) knows that the created beings have no separate

existence and are only in His imagination, but the created beings forget their origin and wonder who created them. The dream world has been created by you exactly in this way and in every created being, your dream creature, there exists the inherited desire of self-knowledge and the power to create another self like himself. And what is every created being doing? Having the inherent desire of knowing himself with the power of creating, he is multiplying his self and is thus receding further and further away from his origin.

DREAMER.—The above may be a true explanation of the creation of dreams by the mind, but how does the waking state world come into manifestation?

SAGE.—The origin of the dream creation you have understood because you have experienced both the beginning and end of the dream. Of the waking state world, you have neither seen the origin nor the end, and therefore, you do not know how it has come into manifestation and how will it end until you experience it yourself. This will take place when you will make further progress in the path of knowledge and reach the stage of *nididhyasana* or concentration which will keep you conscious during the state of *sushupti* and then you will know

how the waking state world comes into manifestation.

DREAMER.—To remain conscious during deep sleep which is a state of unconsciousness appears to me impossible.

SAGE.—It appears to you impossible, because you do not know what the state Sushupti, Samadhi, and Turiya states. of *sushupti* really is.

It is that state of your sleep, when your mind stops thinking and you do not see any creation. And as there is nothing in this state for you to be conscious of, you erroneously believe yourself to be unconscious. Deep sleep or *sushupti* is the state where the subject and object or 'I' and 'Not-I' become one and your I'ness or individuality acquires unlimited expansion. The *yogis* call it the state of *samadhi* and it is akin to the state of *turiya*, cosmic, or spiritual consciousness, call it by whatever name you like. When you are able to be conscious in this state you will have an incomparable and unique sense of ecstasy. It is the goal for which all *yogis* aspire and try to reach it by various *yoga* practices. When you are in this state, you acquire great powers, in fact, you are as powerful as the great Creator Brahma and can create

or destroy a universe, and do other wonders, but as I told you before, you can not stay in this state of cosmic consciousness eternally, unless you enter into it after destroying all *rāgas* (latent desires) and *āhankara*, the sense of separate 'I'ness or egoism.

The Indian *yogis* employ certain mental practices to reach the state of *samādhi* or conscious *sushupti* by which they stop the functions of their mind. The underlying principle of all *yoga* practices is concentration of mind, which consists in focussing the attention or currents of self-consciousness upon a single object, either a material thing or a mental idea or thought. If practised under the guidance and instructions of a competent master *yogi*, it will enable you to bring this state upon you at your will. Finally, you will be so accustomed to concentrate your attention and acquire such a control over it that by simply closing the eyes even when awake, in any place and at any moment in the midst of a crowd or during a walk, you will be able to go into *samādhi*.

The *yogis*, however, do not teach such practices indiscriminately to every one, as the majority of people go in for them to acquire powers and not with a view to acquire

the knowledge of the ultimate Reality. I am a *yogi* myself and know all the various forms of *yoga*, but I do not teach it to my disciples, because I have found that the powers acquired in the course of its practice induce the beginners to misuse them which results in their own fail. Then, there are many difficulties in learning *yoga* practices, especially in the observance of some preliminary vows without which you cannot succeed. To begin with, you will have to take as little food as possible, only so much as to keep your body alive and avoid the use of all intoxicants and narcotics. The next difficult step is to purify your mind by freeing it of all passions and emotions, especially of *tama*, *krodha*, *lobha* and *moha* (sex desire, anger, money desire, or greed and attachment). Without these preliminaries success is impossible.

DREAMER.—I have heard of some new and easy methods of *yoga* New Methods of practices, recently devised Yoga Practice. by certain religious creeds which are said to be as good in reaching the goal as the difficult practices recommended by Patanjali and other ancient *yogis*.

SAGE.—I would not advise you to go in for any of the so-called new and easy *yoga*

practices with a view to acquire the knowledge of the Absolute Truth. They are mostly based on *prarthana* (prayers) and *bhakti* (love) of the teacher or *guru* and are nothing but self-hypnotisation. They will, no doubt, create in you powers of healing the sick and attaining success in life. They are suitable for those who believe in the healing of the sick and earning money as the only works of practical utility in the world. The Western world is full of such creeds and a good many Indian creeds are imitating them. As your object is the knowledge of the Absolute (*Brahmavidya*), you should continue the practice you have already adopted, viz. watching the mental processes of your own mind, both in the waking and the dream states. Gradually you will acquire the power of consciously observing the state of your *sushupti*. Your main efforts should be to prolong the period of your staying at the *sandhi* or borderland between the two states.

Now, if you watch your return from the state of *samadhi* or conscious Origin of *sushupti*, you will have a direct Creation. conscious experience of the manner in which first the dream and then the waking state creations originate. Just as an ordinary man or even

an animal, in the height of extreme pleasure utters some sort of meaningless sound, like *aum*, so do you in the state of cosmic consciousness, under the intoxication of ecstasy think of "I am I". This thought, in accordance with the law of Polarity (*prilyogi*) automatically gives rise to its opposite, "I am not, Not I" meaning thereby that "I, am I" and others are others". The thought of "Not I" or of others makes you forget your exalted position of *Ahara* (God) and awakens the latent memories of your previous states and the latent desires (*rashnas*) of seeing others. Thus overpowered by your own idea of negation (*maya*) you lose consciousness of the state of blissful *samadhi* and return to the state of *sushupti*, where under a further stronger grip of *maya*, your awakened desire gets strong and your thinking power or mind, which was latent up to now, begins to act vigorously and creates first the dream world by thinking of others, such as "My wife, my children, my house, my money, etc., etc.,". Every idea thus thought of in your mind is materialised by the ignorance of your own self or *maya* and appears to you as real and with the increase of ignorance, you call it the waking world and yourself a *jīva*. In reality there is no difference between the dream and waking states.

Thus the waking world evolves out of the dream and is the remotest from the Reality and therefore most illusory. The dream world is nearer to the Reality and is less illusory; the *sushupti* is in contact with, and the *samadhi* is the state of union with the Reality.

DREAMER.—Regarding the origin and the manner in which the dream and waking state creations come into manifestation I have no question to ask because it is a matter of personal experience, but I do not understand you when you say that the waking state creation evolves out of the dream state. I am under the impression that the dreams are the result of the thoughts of the waking state.

SAGE.—Both views are correct. There is no beginning in a circle. From the seed comes out the tree and from the tree the seeds, you can not say which is the cause and which is the effect. How has the idea come into your mind that dreams are the results of the thoughts of the waking state? Evidently the creatures of the waking world have given you this idea. Supposing your dream creatures tell you during a dream that the impressions of what you do and think in the dream are the cause of your waking state, how would you refute them?

Know that from the view-point of a *yogi* who has experienced the process of creation, the *sushupti* is a state of pure consciousness the dream is a half or sub-conscious state and the waking state is an unconscious state. From the view-point of an ordinary ignorant man, the waking is a conscious, the dream a sub-conscious and *sushupti* an unconscious state.

DREBMR.—What occurs when an ordinary man, who has not practised concentration goes to sleep?

SAGE.—The same as when a *samadhist* or *yogi* goes to sleep, with this difference that an ordinary man goes into and returns from the states of dream and sleep, unconscious of them, while a *yogi* passes through them fully conscious.

DREBMR.—What occurs when a knower of the Absolute Truth (*gyani*) goes to sleep?

SAGE.—One, who has known the Truth by intellect alone and has not destroyed his *rashas* (latent desires) and still believes in his personality as separate from all others, sleeps and dreams like other human beings. A knower of Truth who has realised the Reality by intuition and has destroyed all his *rashas* and does not see himself as separate from the rest of the world, never sleeps, dreams or wakes up. He is always awake

PART I. THE SECOND DIALOGUE 57

and has lost all sense of "I'ness" as a separate entity, that is his self-consciousness has become one with the cosmic consciousness. He sees no difference between his own and other personalities, in short, he is all in all.

DREAMER.—Such a state is inconceivable as no one in the world would care to lose his personality.

SAGE.—You are perfectly right in saying that no one likes to lose his personality and that is the reason, why the phenomenal universe continues to appear as real. So strong is the power of *maya*. over all, her created beings that every one, from the lowest worm to the highest God, loves his personality so passionately that if he is asked to part with it, even in return of a highly exalted position, he would not accept it. Even the dream creatures would not like to lose their separate personalities to become one with their creator, the dreamer. The vedanta philosophy has succeeded in removing many other illusions but this is the greatest and most obstinate of all and cannot be removed except by the knowledge of the Absolute.

There is a classical story of a great king, who, in his old age, was anxious to know all about his next birth. He consulted

the astrologers of his time, who found out from his horoscope that his next birth would be that of a sow (she-pig) with a white star mark on her forehead and that after the death of the pig body, he would be born again as a greater king. On hearing this the king instructed all his sons and ministers that after his death they should keep a keen look out for such a sow and when found, kill it at once to release him from such a miserable and wretched life. When he died and reincarnated in the body of a sow, with a star mark, the animal was found out by one of his sons, who saw her lying on the ground with her many pups playing about her. The king's son, recognising the animal he was in search of, raised his gun to kill her. When lo! the she pig's memory was revived and she begged the boy not to kill her. She said that she was very happy in that body and if killed, who would care to look after her pups when she was no more. She also said that she was aware that in her next birth she would be a great king, but she did not want to lose her present body.

Such is the love which every created being has for its own personality and unless this illusion is removed, you cannot realise the oneness of all separate personalities.

The preachers of the doctrine of *advaitism* or oneness of all have been, in all times and countries, ridiculed, abused and even beheaded. Read the story of *Dadhyang-atkarvana Rishi* referred to in the *Brahdaryak Upanishad* and described in the *Atma Purana*. The sage while preaching the knowledge of the Absolute (*Brahmar-vidya*) to Indra, the king of gods, said that there was no difference between the *atman* or self of a dog and that of Indra and that the mate of the dog was as dear to the animal as to Indra his consort was. This so incensed the God Indra that he issued orders for beheading the sage so that he might not preach such doctrines to any one in his kingdom.

In Western countries also, many philosophers have been ridiculed, if not punished, for advocating the *advaita* philosophy. Read a very interesting dialogue written by the German philosopher, Schopenhauer, when discussing the question of after-death state and you will know how he was treated. You too will meet with the same fate, if you would talk of these principles indiscriminately. I, therefore, advise you not to speak of them before all and every body especially in the presence of people belonging to creeds or sectarian religions, whose minds are, as

a rule, biased and bigoted.

I now leave you and wish that you read and think over the two dialogues I have referred to above. I hope to find you wiser next time we meet again.

[NOTE.—Thus ended the second dialogue between the sage and the dreamer. The dreamer after awaking read both the discourses suggested by the sage. The discourse of the Upanishada is too long to be translated into English. The Indian readers will find it in detail in the "Atma Purana" of Shankarananda, which has been made accessible to Hindi renders by Swami Chidganananda. The other dialogue between a student and a philosopher, written by Schopenhauer we reproduce here from the work of Mr. Henry Frank. "The Challenge of War".—Editor.]

Schopenhauer's Views on the After-death State.

STUDENT.—Tell me now, in one word, what shall I be after my death? And mind you be clear and precise.

PHILOSOPHER.—All and nothing.

STUDENT.—I thought so! I gave you a problem and you solve it by a contradiction. That's a very stale trick.

PHILOSOPHER.—Yes, but you raise transcendental questions, and you expect me to answer them in language that is only made for immanent knowledge. It's no wonder that a contradiction ensues.

STUDENT.—What do you mean by transcendental questions and immanent knowledge? I've heard these expressions before, of course; they are not new

to me. The professor was fond of using them, but only as predicates of the Deity, and he never talked of anything else; which was all quite right and proper. He argued thus: if the Deity was in the world itself, he was immanent; if he was somewhere outside it he was transcendent. Nothing could be clearer and more obvious. You knew where you were. But this Kantian rigmarole won't do any more: it's antiquated and no longer applicable to modern ideas. Why, we've had a whole row of eminent men in the Metropolis of German learning—

PHILOSOPHER.—(aside) German humbug, he means.

STUDENT.—The mighty Schleiermacher for instance, and that gigantic intellect, Hegel; and at this time of day we've abandoned that nonsense. I should rather say we're so far beyond it we can't put up with it any more. What's the use of it then? What does it all mean?

PHILOSOPHER.—Transcendental knowledge is knowledge which passes beyond the bounds of possible experience, and strives to determine the nature of things as they are in themselves. Immanent knowledge on the other hand, is knowledge which confines itself entirely within those bounds; so that it can not apply to anything but actual phenomena. As far as you are an individual, death will be the end of you. But your individuality is not your true and inmost being: it is only the outward manifestation of it. It is not the thing in-itself, but only the phenomenon presented in the form of time; and therefore with a beginning and an end. But your real being knows neither time nor beginning nor end nor yet the limits of any given individual. It is everywhere present in every individual and no individual can exist apart from it. So when death comes, on the one hand you are annihilated

as an individual; on the other, you are and remain everything. That is what I meant when I said that after your death you would be all and nothing. It is difficult to find a more precise answer to your question and at the same time be brief. The answer is contradictory, I admit; but it is so simply because your life is in time, and the immortal part of you in eternity. You may put the matter thus: Your immortal part is something that does not last in time and yet is indestructible; but there you have another contradiction. You see what happened by trying to bring the transcendental within the limits of immanent knowledge. It is in some sort doing violence to the latter by misusing it for ends it was never meant to serve.

STUDENT.—Look here I sha'n't give twopence for your immortality unless I'm to remain an individual.

PHILOSOPHIA.—Well, perhaps I may be able to satisfy you on this point. Suppose I guarantee that after death you shall remain an individual but only on condition that you first spend three months of complete unconsciousness.

STUDENT.—I shall have no objection to that.

PHILOSOPHIA.—But remember, if people are completely unconscious, they take no account of time. So, when you are dead, it's all the same to you whether three months pass in the world of unconsciousness, or ten thousand years. In one case as in the other, it is simply a matter of believing what is told you when you awake. So far, then you can afford to be indifferent whether it is three months or ten thousand years that pass before you recover your individuality.

STRYNGS.—Yes, if it comes to that, I suppose you're right,

PHILOSOPHER.—And if by chance, after those ten thousand years have gone by, no one ever thinks of awakening you, I fancy it would be no great misfortune. You would have become quite accustomed to non-existence after so long a spell of it—following upon such a very few years of life. At any rate you may be sure you would be perfectly ignorant of the whole thing. Further, if you knew that the mysterious power which keeps you in your present state of life had never once ceased in those ten thousand years to bring forth other phenomena like yourself, and to endow them with life, it would fully console you.

STUDENT.—Indeed! So you think you're quietly going to do me out of my individuality with all this fine talk. But I'm upon to your tricks. I tell you I won't exist unless I can have my individuality. I'm not going to put off with 'mysterious powers,' and what you call "phenomena," I can't do without my individuality, and I won't give it up.

PHILOSOPHER.—You mean, I suppose, that your individuality is such a delightful thing—so splendid, so perfect, and beyond compare—that you can't imagine anything better. Aren't you ready to exchange your present state for one which if we can judge by what is told us, may possibly be superior and more durable.

STUDENT.—Don't you see that my individuality be it what it may, is my very self? To me it is the most important thing in the world.

“ For God is God and I am I ”

I want to exist, I, I,. That's the main thing. I don't care about existence which has to be proved to be mine, before I can believe it.

PHILOSOPHER.—Think what you're doing! When you say *I. I. I.* want to exist, is it not you alone that says this. Every thing says it, absolutely everything that has the faintest trace of consciousness. It follows then, that this desire of yours is just the part of you that is not individual—the part that is common to all things without distinction. It is the cry, not of the individual, but of existence itself; it is the intrinsic element in everything that exists, nay, it is the cause of anything existing at all. This desire craves for and so is satisfied with nothing less than existence in general—not any definite individual existence. No! that is not its aim. It seems to be so only because this desire—*s will*—attains consciousness only in the individual, and therefore looks as though it were concerned with nothing but the individual. There lies the illusion, an illusion it is true, in which the individual is held fast; but if he reflects, he can break the fetters and set himself free. It is only indirectly, I say, that the individual has this violent craving for existence. It is the will to live which is the real and direct aspirant—alike and identical in all things. Since then, existence is the free work, nay, the mere reflection of the will, where existence is, there too must be will: and for the moment, the will finds its satisfaction in existence itself; so far, I mean, as that which never rests, but presses forward eternally, can ever find any satisfaction at all. The will is careless of the individual, the individual is not its business; although, as I have said, this seems to be the case, because the individual has no direct consciousness of will except in himself. The effect of this is to make the individual careful to maintain his own existence; and if this were not so, there would be no surety for the preservation of the species. From all this it is clear that individuality is not a form of perfection, but rather of limitation;

PART I. THE SECOND DIALOGUE. 65

and so to be freed from it is not loss but gain. Trouble yourself no more about the matter. Once thoroughly recognize what you are, what your existence really is, namely, the universal will, to live and the whole question will seem to you childish and most ridiculous!

STUDENT.—You're childish yourself and most ridiculous, like all philosophers! and if a man of my age lets himself in for a quarter-of-an-hour's talk with such fools, it is only because it amuses me and passes the time. I've more important business to attend to, say good-by.

The Third Dialogue Between Sage Vasishtha and the Dreamer.

SAGE.—Now, tell me the result of your meditation on our last discourse. I hope to find you this time greatly improved and fairly advanced in knowledge.

DREAMER.—To tell you the truth, the more I study philosophy and ponder over the subject, the more am I confounded. It seems to me that the knowledge of the ultimate Truth is beyond human conception and it is only beating about the bush to search after a thing that is inaccessible. By this I do not mean to say that Truth does not exist, but that the claim of one, who says that he has known it, is a self-deception. After taking so much pains and spending a vast amount of brain energy, a philosopher I think, comes to know this much only that he knows nothing. He may be proud of this knowledge and call himself superior to an ordinary man who does not know that he knows nothing, but truly speaking there is no difference between the two.

SAGE.—Your definitions of a philosopher and an ordinary ignorant man are quite correct, but don't you be deceived by the

idea that because the Reality can not be handled, touched, smelt, tasted, heard or seen as a material object, it is unknowable. With the help of your five senses, you can know the objects of this world that surrounds you, but the underlying Reality the noumenon or support of the phenomenal world is beyond the reach of the senses and as the material scientist relies on his senses alone, he cannot know it. The philosopher, who has progressed a step higher than the scientist, relies on his intellect and as the intellect also has a limited power beyond which it can not go, the philosopher too at times feels disheartened and thinks that the ultimate Truth is unknowable. I assure you, on the authority of my own intuitional knowledge as well as that of other illumined souls that the Reality can be realised by man. But one, who has known, cannot communicate it to others for want of means. Even the knowledge acquired by the five senses which are common to all, cannot be communicated to others. You cannot tell the taste of butter to a man who has never tasted it or communicate the idea of colors to a man born blind. All that a teacher can do is to tell his disciple the method of knowing the Truth or the path that leads to the unfoldment of intuitional faculty., In your

case, I tell you that you are pursuing the right course, most suitable to your temperament and are very near the goal and as soon as the last obstacle of doubts in your path is removed, you are sure to develop the intuitional knowledge in you, provided you do not stop short and give up the search. I wonder what has discouraged you at this stage of your progress.

DREAMER.—The cause of my disappointment is, I think, my fondness for the study of Western Sciences and philosophy. When I read works written by the most advanced scientific philosophers of the day and find them declaring that either there is no ultimate Reality or if there is, it can never be known by mortals, I feel quite discouraged and think that when men like the authors of these books could not fathom the Truth, how could I, who know so little of the recent advances made in science and philosophy, discover it.

SAGE.—In the first place, do not think that all the authors of the books that you have read, failed to know the Truth. Many who adopted the right method of research might have realized it, but for want of suitable means, have failed to explain it to your satisfaction or it may be that some defect in you prevented yourself to comprehend it.

their meaning and so their books failed to produce an impression upon your mind.

Science, philosophy and religion are all good means for developing intuitional knowledge. The method of science is experiment and its success is based on the right use of senses; the method of philosophy is speculation and the success in it is dependent on the right exercise of the intellect; and the method of religion is emotional and its success depends on the strict adherence to certain moral and esthetical rites. They all lead to one result, *viz.* to develop in you the power of intuition which means direct cognition of the inner or true nature of things. In the case of five senses, you cannot see a thing without the help of the eye and the light, nor can you hear a sound without the ear and the air, but intuition gives you the power of sensing direct without any medium.

One class of scientists, the so-called positivists or realists who rely on their senses alone and would not listen to any authority, are creating doubts in you. They go on searching after the Truth in the objective or outside world and believe that if they have not yet been able to discern the final cause of creation; it is because they do not yet possess sufficiently powerful instruments

and that when such means or instruments will be discovered, they will be able to see the Reality, just as clearly as they see the inner structure of a cell with the help of a microscope. When they are told that the ultimate Reality is immaterial and too subtle to be known by their material instruments, they argue as follows: "Science going by the same path that it has traversed up to now, will discover the ultimate Truth also. Five hundred years ago, they say, they did not know of the existence of America; fifty years ago, they did not know of the existence of bacteria; fifteen years ago they did not know of the existence of radium. But America, bacteria and radium have all been discovered now. Similarly and by the same methods, and by *such methods only* will be discovered everything that is to be discovered. The apparatuses are being perfected and the methods, processes and observations are being improved. What they did not even dream a hundred years ago, has now become a common knowledge and a well understood fact. Everything that is possible to be known will become known in this manner."

With such reasonings the astronomers are busy in making more and more powerful telescopes to discover all the stars in the

heaven and, in fact, they do see new stars each time they construct a more powerful telescope. But will they succeed by this process in finding out even the entire group of stars in the sky, what to say of their Creator? No, the more powerful a telescope is used, the more new stars will come into view. This branch of the experimental science is very interesting, no doubt, in so far as to keep men engaged and to have the pleasure of being called discoverers of new stars, but it can never solve the problem of ultimate Reality by this method.

We do not deprecate the scientific method. We admire its so-called practical utility and what the scientists have done and are doing. They have achieved great things in all departments. They can photograph the skeleton within the human body and find out the bullet lodged in deep tissues invisible to the naked eye; they can cure diseases that were once considered incurable, by electricity and other new means and devices they have now discovered; they can make a floating mine which can be controlled from a distance by means of electrical waves and can thus annihilate in a moment hundred of lives; they can communicate with people thousands of miles away by wireless telegraphy. But can they tell

what the man standing near them is thinking about? They may weigh, sound, or photograph the man as much as they like but can never know his thoughts unless he himself tells them.

The sphere of action of the scientist is confined to the objective world. In the subjective world, he can never penetrate unless he changes his method of investigation and turns his attention in the opposite direction. The eastern investigators, who have penetrated deep into the subjective world, tell you to direct your searchlight or investigating faculties towards the centre, or origin of the objective world, which lies inside yourself and where the seer and the Creator of the outer objects is lying hidden. With the knowledge of the knower or *sakshi*, the mystery of the known will be cleared up. The method of science, by the study of the objective world alone, will take you far away from the Reality.

Imagine a man, sitting in a moving picture show, who knows nothing of the mechanism of the cinematograph working behind him. Suppose he wants to find out the cause of the appearance of the scenery in front of him. He may spend his whole life in studying and analysing the moving figures and the screen upon which they

appear and may form all sorts of theories and hypotheses, but he can never know wherefrom the pictures are coming where are they going and why are they changing? The study of the pictures and screen will never disclose the source from where they originate. Turn your back towards the picture show, says the inventor of the cinematograph, and see what is going on in the lantern behind you. Similarly says the Creator of the phenomenal universe as well as those who have heard and known Him, that the cause of the objective world lies inside yourself and can be known by what is called *introspection*. The cinematographic machinery is your head and the big projecting lenses represent your eyes through which the spiritual light (consciousness) and the images of the pictures (mental impressions) are thrown forward on the screen (space or *akasha*). Inside the lantern (your head) lies rolled up the film (brain cells or mind) and behind all, in the centre is the electric flame (*atman*) the source of light. This analogy of the cinematograph is meant to give you a conception or an idea of the origin of the phenomenal world. It explains its nature in many respects, but it should not be carried too far.

DREAMER.—The analogy is excellent to give one an idea of the underlying cause of the objective world and as I have often been to these moving picture-shows and have seen the cinematograph and its mechanism, I quite understand the importance of this illustration. But here the question arises, how are the images or impressions made in the brain cells (which represent the film) producing the reflection on the screen outside? In the case of the cinematographic films, they are made or painted by the artist or photographed from the actual outside scenes of the objective world.

SAGE.—Just as the pictures on the film are photographed by the artist and are imitations of the objective scenes, so are impressions in the brain cells formed from the outside world and retained by the mind. And here lies the paradox hard to be comprehended by men of ordinary understanding. The Creator and Creation react upon each other. The impressions upon the brain cells are made by the reflected images from outside world and the outside world is a reflection of the images in the brain cells. In this way the circle of creation or *samsar chakra* goes on and you cannot say which is the cause and which the effect, unless

you, the seer of the show, establish yourself in the centre which is unmoving and is at rest and round which the circle of *samsar chakra* moves. This centre lies in you and establishing yourself into the centre means awaking into the Ultimate Reality.

DREAMER.—Pray tell me the best method suitable for me to establish myself in the centre and thus be awakened into the ultimate Reality.

SAGE.—The method that will suit you best is *laya chintana*, which consists in first knowing by analysis or discrimination, the process which has brought you into existence as a separate personality and then absorbing or taking back this personality into its origin or source, the universal self, by means of meditation and contemplation on the reverse process. But in the present state of your intellect, clouded with many doubts, you cannot practise *laya chintana* successfully. Let us, therefore, now take up the 14-Points in the Dream Problem, which you have so well arranged. The satisfactory solution of these will remove all your doubts and thereby render your mind capable of practising *laya chintana*.

The Sage's Answers to the 14-Points.

POINT I.—*Your first question is: "Who is it that sleeps, who is it that dreams and who is it that wakes up?"*

This is the most important of all the 14-Points in your questions and a thorough and complete answer to this, will cover the solution of all others. I will first answer this question to your entire satisfaction and if you experience any difficulty in understanding me anywhere you may further question me on that point. After you have thoroughly understood this, you will solve other questions yourself.

If you catch hold of any number of persons indiscriminately from a crowded street of a city and put this question to them or circulate it among the selected wisemen of the civilised world, the answer of each and every one will be: "It is I that sleep, I that dream and I that wake up." But if you ask them, what is it in them which they call, 'I', their answers will widely differ from each other. They will vary in accordance with what each of them is trained or accustomed to thinking of his 'I'. To one group of men, the material or visible body is their 'I' and they will tell you that it is the body that sleeps when the brain is tired or exhausted, it dreams when

the brain is disturbed and it wakes up when the brain is refreshed. These are called materialists who believe in matter as the only thing existing. Of the mind they think that it is the function of the brain or a by-product or result of changes occurring in the matter. They do not care to bother their heads more about it and are perfectly satisfied with this explanation.

Others, who have made a special study of the mind, the psychologists, call the mind their 'I' having its abode in the brain. Some of them, the material psychologists, the realists or positivists, believe that mind is inseparable from the brain and with the death or disintegration of the physical body, the mind also disappears with the result that all sense and feeling of the 'I' is lost. Others of this class, the metaphysicians and spiritualists hold that somehow their mind continues to exist somewhere, after the death of the body. But this is their mere belief in the words of others; it is not their own experience or personal knowledge nor do they offer any scientific explanation or proof of their previous or future existence.

Another class of men pin their faith in a spiritual entity or soul which they call their 'I' and declare that this spirit is quite independent of the mind and remains either

eternally a separate being after death of the body or enters another body in accordance with the law of *karma*. To this class belong the theologists and followers of some religions. According to them, it is this spirit or soul that sleeps, dreams and wakes up.

Lastly, there are the Vedantists, who assert that neither the body nor the mind nor even the soul is entitled to be called your 'I'. What can be really called 'I' is the common self of all, the *atman* and that this 'I' never sleeps, dreams or wakes up. It is always a seer (*sakshi*) or knower of the three states of sleeping, dreaming and waking, which are merely the different phases or states of consciousness. It is the false or relative 'I' called *Ahankara* or ego that dreams, sleeps and wakes up.

My answer to your first question, expressed briefly and in the fewest possible words is that in Reality or from the viewpoint of the Absolute Truth or *Parmarthic Satta*, no one sleeps, dreams or wakes up. Viewed from the standpoint of the Relative Truth or *Vayahvaric Satta*, it is the person sleeping who sleeps, the person dreaming who dreams and the person waking who wakes. The sleeper, the dreamer and the waker are all changing personalities and

unreal. The real self, your 'I' never sleeps, dreams and wakes up.

DREAMER.—How am I to know, which of the above answers is correct?

SAGE.—The surest and the best way to know the truth is one's own personal experience of it which, as I have already told you, lies only in awaking your own self into the ultimate Reality. But then there will be an end to all, as in that state, I, you and others will vanish and who would tell whom.

The next best method of knowing the Truth, while living in the Discrimination world of relativity or dream or Viveka. is the discrimination or *viveka* by means of intellect, which consists in first analysing the apparent or relative Truth and then proving its correctness or otherwise by the reverse process of synthesis. This is the most scientific method and is acceptable to all, even to philosophers and scientists. For instance, in finding out the constituents or elements of water, the chemist first breaks it into its elementary parts by analysis and notes that it is made up of two gases, hydrogen and oxygen, in the proportion of two to one. To confirm the truth of his analysis, the chemist employs the reverse process

of synthesis which consists in mixing up the two gases in the same proportion and by passing an electric spark through the mixture. This combines the gases resulting in the formation of the same amount of water that was taken for analysis. The chemist is thus convinced that water is made of two gases kept combined by means of a force, the electricity or heat. The scientist has likewise analysed the human body and found all the material elements of which it is composed, but he has not yet succeeded in making a human body by the reverse process of synthesis, because he knows not what keeps the various elements in the body combined and in working order. And he will never succeed in this attempt unless he knows the power which creates the human bodies and can use it at will. That power is in you and you are using it, though unconsciously. While asleep, you create the dream world; in the waking state also, you procreate other beings like yourself, but you do not know the power in you that does this work.

Some of your psycho-analysts claim to have discovered the cause
Cause of Dream of dream creation in the
Creation. suppressed desires of the
dreamer. But can they

create dreams, as they like, by suppressing desires? No, they cannot do that, which means that their analysis of dreams and their cause is yet defective. They are correct to state that desires stimulate or help the dream creation, but what supplies the material out of which they are made and what turns the desires into actual expression, making the dreamer see his own suppressed desires materialised and appearing to him as real, they do not know. This creative power is as effective in creating dreams as electricity is in combining the two gases into water. The chemist may keep the two gases mixed in a tube, but they will not form water until an electric current is passed into them. Similarly you may suppress desires as much as you like but they will not create dreams until the creative power in you is brought into action.

You may try the experiment upon yourself. When lying in bed, just before going to sleep, concentrate your mind or meditate on any of your cherished suppressed desires which you could not realise in the waking state because of their impracticability. For instance, contemplate that you are an emperor of the world sitting upon a throne with crown on your head. You will notice that so long as you are

self-conscious and do not leave your consciousness of the waking state and are only thinking of it, your desire will remain as a thought in your mind, as in day-dreaming, but the moment you forget yourself and hereby let the ignorance prevail upon you, or only your suppressed desires, but the whole store of your desires of past, present and even of future lives, will come into play and you may have such dreams which you never wanted to see. The desires supply the impulse, but the creator of the dream is some other power in you which operates when your ignorance, the opposite of knowledge or to express it in other words, your consort, the *mara* is present. Without this, your mate or other half, the creative power in you, is incapable of creating the world of dream, just as a man without the help of a woman cannot procreate in the waking world. To this combined creative principle, male-female, is given the name of *Mūrtāśik' Brāhma* or *Brāhma*. This is the explanation of the dream creation given by the *jīgīs* who have control over their mind and can create or stop dreams at will.

Now in order to understand the nature and functions of your psychic Analysis of faculties and find out what Personality, in you sleeps, dreams or

wakes up, let us proceed with a thorough and complete analysis of your personality or apparent self. The personality, as it appears to you and to all other creatures, both in the waking and dream worlds, which you erroneously call your 'I' and which in reality or from the view-point of the Absolute is as unreal as the appearance of the snake in the rope, is a composite thing divisible into two obvious parts.

DREAMER.—Pardon me for interrupting you here. What is the use, in wasting our time over studying and analysing a thing that has no real existence?

SAGE.—The personality, undoubtedly, has no real existence for those who are awakened and have known and realised the underlying Reality. For those who are yet under illusion and have not seen the rope, the appearance of snake is, to all intents and purposes, a reality. Assuming, therefore, that whatever you see or perceive by your senses is real, let us take up the analysis of your personality. Without such an assumption, no answers to your questions can be given. This is called the method of *adhyatropa* in vedanta philosophy and there are two ways of employing it. The one is to believe in the ideal of the unknown Reality given in the scriptures as true and start analysing everything that comes within the

cognisance of the senses and comparing it with the given ideal. If the thing analysed answers the ideal in all particulars, it is the Reality sought for. If it does not answer the ideal, it is to be discarded as untrue. This is called the process of exclusion or *neti, neti*, meaning not this, not this. This is rather a difficult process and its success depends upon your implicit faith in the authority of the scriptures. The other process of *adhyaropa* in which you have to accept what you perceive by your senses as real, or take it for granted as true what you know already, will be most acceptable to you and all others having a non-philosophical mind.

DREAMER.—Why should we not employ the third or logical method which the modern scientists or positive philosophers use in the investigation of Truth? They accept nothing as given and count all as demanding proof.

SAGE.—Should we adopt this method which you call logical, we will have to define one unknown by means of another unknown and come to the same result as the positivists have reached regarding the ultimate Reality. By their analysis, they at first found that matter was the ultimate Reality and there existed nothing but

matter. Then they discovered the existence of energy or force which is just as real as the matter and their definition of Reality stands as follows : " Matter is that from which proceeds the change called energy and energy is the change which proceeds from matter".

Foreseeing such a result, the Eastern philosophers adopted the method of *adhyaropa* which lays down that in the enquiry of anything unknown, we must start from some sort of foundation, that is something must be recognised as true till it is proved to be otherwise. Even in the science of mathematics, we give a supposed value to the unknown x and when its real value is found the supposed one is discarded.

Following then the method of *adhyaropa* and thereby assuming that what we know already by intellect and perceive by the senses, is real, let us now analyse your personality or the apparent self, which the majority of men believe, sleeps, dreams and wakes up. As already stated, the personality is divisible into two obvious parts. The visible material body or *sthal sharira* and the invisible subtle body or *suksham sharira*. The composition of the visible material body and the part it plays during sleep, dream and waking states are well-

known to you. They are the same as the material scientists, the chemists and anatomists have discovered. But in the description of the nature and functions of the subtle body or *psyche*, the psychologists differ widely from one another, because it is invisible and cannot be dissected or analysed like the physical body and its component parts cannot be cognised by the senses. This has, therefore, given rise to many different schools among the modern psycho-analysts. If you put their results to the scientific test of synthesis, you will discover that the majority of them can not stand the test. The error of the school that declares that suppressed desires are the cause of dreams, I have already pointed out to you.

The analysis of the personality made by the *yogis* or practical vedantists, you will find correct by the scientific test of Sthul Sharira. The physical body, with the organs of senses, is according to their analysis, nothing but an instrument of the *psyche* to manifest itself and gain the knowledge of the objective world. It is a creation of *mana*, (the mind) one of the faculties of the *psyche* and you have experienced yourself that when the

physical body of the waking state becomes inactive during sleep, the *mana* creates another body for the psyche to work with during the dream state and this dream body and the senses are exactly of the same pattern as those of the waking state.. The *yogis* have further found that when the physical body passes into that state of sleep called death, the psyche remains active and creates another body to manifest itself. So long as the psyche does not disappear or return into its source, it continues to create new bodies for itself. The material scientists, whose knowledge is confined to the physical body alone, do not believe in the survival of the psyche and say that nothing remains after the death of the physical body. Recently, however a class of scientific workers under the name of Psychic Research Society, has, to a great extent, confirmed, by experiments and demonstrations, the decision arrived at by the Indian *yogis*.

Regarding the chemical composition of the physical body, you need not bother your head in remembering the multitudes of names which the chemists have coined to represent the various elements of which the body is composed. The *yogis* have simplified the matter and have divided all material objects into four classes or phases in which they

appear to the senses. These are solid, liquid, gaseous and etherial. About the functions of the various parts and organs of the physical body, the descriptions of the *yogis* tally with those of the scientific physiologists. The bones and flesh form the framework to support the many organs of senses and to carry the body from place to place. Of the internal organs, the brain is the most important, being the master tool of the psyche. The heart and lungs are the instruments by means of which the psyche distributes life force or *prana* to every part of the body through the blood. The other organs such as the stomach, liver, etc., are concerned in digesting food and supplying nutriment to the blood and through it to all parts of the body.

(*To be Continued*)

**Contributions
In Answer to the 14-Points
By
Indian Writers**

The 14-Points in the Dream Problem Discussed in this Volume.

1. Who is it that sleeps, who is it that dreams and who is it that wakes up?
2. If it is one and the same person what prevents him from knowing, during his dream state, that he it is who, before going to sleep was waking and is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?
3. If the personality in each state is different what becomes of the waking state personality during dream and what of the dream personality during waking state?
4. If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?
5. Are there any other worlds (astral, mental, spiritual, etc.,) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to and is any of them eternal and unchangeable?
6. Is communication from one world to another possible, if so, how can a person in the dream world communicate with his friends in the waking world and vice versa?
7. If as some contend the waking world is as unreal as the dream world and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world) it may be asked: Why this, so-called higher state of illumination also is not a dream in relation to a second higher state and this in relation to a third one and so on ad infinitum
8. Is it possible for a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?
9. Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?
10. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?
11. To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?
12. What is the state of consciousness of a person after the so-called death of his body, viz., does his personality survive and does he know that he is dead?
13. How can the created beings of the waking world and dream creatures of the dream world know their creator and dreamer?
14. Is there any ultimate Reality, eternal, conscious and ever-present in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes?

I

**By Mr. Ghanshamdas Rattanmal
Malkani, M. A., (PHILOSOPHY.)**

Author of "The Problem of Nothing", "Metaphysics of Energy", "Meaning and the Problem of Philosophy." Articles contributed to the Indian Institute of Philosophy Magazine: "On Mysticism," "Criticisms of Sir Aurobindo Ghose's articles on 'Individual and Eternal' in the Arya. Religion—Hindoo. Home—Hyderabad (Sind). Born 1892 —Philosophic Institute, Amalner (E. Khandesh).

By Mr. G. R. Malkani, M. A.

Point 1.—This point should really come at the end when all other queries have been answered, it should not begin the series. A true definition of anything does not *begin* the study of that thing but rather is made possible only when the particular nature or the phenomenon in question has been thoroughly studied and understood. It is only for the sake of the convenience of the beginners that we preface the treatment of any subject with its definition. Similar is the case here. The question who sleeps, who dreams and who wakes up, can only be properly answered after a full analysis of the whole dream problem. However, for the sake of convenience, we must follow the order already laid down, though it must be remembered, that an anticipation of a conclusion, being necessarily undemonstrative, only partially indicates that conclusion. The real truth is that *nobody* sleeps, dreams or wakes up, for there is no reality in these states. Once, however, we take these as real, and create a sleeper, a dreamer and a waking self, the question of their unity or their difference will be altogether insoluble; or better still, the question will be shown to be false in its

fundamental postulate and so no real question at all; it arises out of a misunderstanding and when the misunderstanding is removed, the question remains no longer. *This is the only way the question can be answered*, and not by proving whether the personality through these states is one or different, for this can *never* be proved.

Point 2.--Now let us suppose that it is one person who experiences these states. Admittedly he does not know, *during his dream state*, that he it was, who was awake before going to sleep. Here the relevant question is *not why* he does not know this. For, a satisfactory answer to this question can only come when the hypothesis of the single personality on which it is based, is correct; but this is far from being proved. The relevant question is, what will be the significance of the person knowing during his dream state, that he it was, who was awake before going to sleep. Evidently, if he knew this, he will cease to dream; he will be all awake; the distinction between the states implied in the question will disappear, and so the question itself. Thus a dream state can only persist by its ignorance of the waking state, and a dreamer can only remain a dreamer because he does not know that he was before awake. *Nothing*

prevents him from having this knowledge but that he is dreaming.

The second aspect of the question is very important, for it is the key to the whole dream problem. The man who wakes up knows that he it was who was dreaming while asleep. Indeed, our experience tells us that there is no memory, no consciousness of the past as past, in dreams; the very essence of a dream consists in the *sole reality* of the presentations of the particular moment. It is the waking state alone which has memory and distinct consciousness of the past; it is, therefore able to weigh and deliberate before acting. But even this, its equipment, cannot account for the fact of its knowing the contents of the dream state; for even if the personality be the same, it will have to leave behind its memory, before it can at all enter a state of dream. *How then can it remember what is beyond the scope of memory?*

Here it is significant to note that a dream is a dream *only* for the waking consciousness; the supposed dreamer does not know that he is dreaming. Now if dream were a state separate and independent of the waking state, there will be no possibility for the latter to know it as a dream, even the hypothesis of a single personality, as we have seen, can

not explain this. The conclusion, however startling, is evident. It is the waking consciousness that creates its dreams and gives meaning to them. Dreams do not stand apart from it, side by side, existing in their own nature; if this were so, a dreamer would know his dreams as such, as a waking man knows his wakefulness. The fact, however, is that a dream is a dream *only* in the waking consciousness, which is accordingly its sole truth and meaning. We do not really dream we create them; *for dreams are no dreams in the dreaming but in the waking.*

Two questions will naturally arise here. How is it then that the waking consciousness conceives dreams as a separate state, and false in comparison to its own world? Secondly, why this dream or that if the different dreams were not what they are in and by themselves? To the first question we can only reply that if dreaming were *really* a different state, as it appears to be, it will have no meaning for the waking consciousness. This "meaning" as well as the "appearance" of being a different state are themselves the creation of the waking consciousness. The question of the specificality of the dreams, too, does not prove their independence. Whatever the apparent dream,

its "Why such and such" partakes of the inexplicableness of all perceptions of the waking state; they appear as they do; there is no going beyond the appearance, no further explanation. Can anybody prove why the eye sees an orange yellow, a tree green, etc? These are final facts, on the hypothesis of the senses, and must be taken as they come. Similarly with dreams, we cannot explain why they are; we may advance a mass of irrelevant evidence, both about physical and mental conditions but *never exactly explain why the illusion appeared as it did*. Even the hypothesis of their independence cannot do this. That dreams are mere creations of the waking consciousness is not in the least affected by this objection.

Now, if the difference of states were real, we should be able to perceive the point of transition from the one to the other; we should know exactly where the one ends and the other begins; but this we can never do, showing that the states are not real, but that so far as they appear, they are mere creations of the waking consciousness which gives meaning to the other two. How the waking consciousness gives meaning to the deep sleep state has been shown in a separate booklet: "The Problem of Nothing."

Our answer, therefore, to the second part of the question is that nothing reminds a man on awaking that he it was, who was dreaming when asleep: for, he as a centre of waking and living consciousness creates his dream: it is nothing outside him, different from him, *the memory of which is to be explained.*

Point 3.—There are really no different personalities. It is the waking personality that *creates* the dream personality. The question as to the whereabouts of the latter is quite meaningless, for this (the dream personality) exists as the object of the waking personality and is *real only as such*. On the other hand the former, the waking personality, is *never known to be absent*, and so there can be no question about it. All question has meaning only in it, only in the waking state. How can its absence or subsidence be a question, when this absence and the question based upon it, are intelligible only in the actuality of the waking life? The ego cannot know its negation, for this very negation implies it. It (the negation) has meaning only as the object of the conscious waking self and not as an independent state or thing.

Point 4.—The dreaming state is not external and independent, the waking

personality is its creator. The dreamer, if conceded a distinct personality, cannot distinguish between dream and waking, cannot know dream as a dream hence there can be no marks for him to distinguish the one from the other.

Point 5.—There is no ground for a real independence of the dream state from the state of waking, much less can there be any for the so-called worlds after death; these are, at best, mere creations of the living and the waking ego.

Point 6.—The question is based upon the distinctiveness of dream and waking states; but we have already seen that this is a misconception. There is no real separate states or worlds, we create these in waking life. Communication may be possible by the laws of the mind, but there is no meaning in a communication between states, for these do not exist independently, side by side, as real units.

Point 7.—Indeed, there can be no stability or reality attaching to any state, the very conception of which implies an evanescent existence. Accordingly it is quite conceivable that the waking state may be falsified by a higher state and this by a still higher and so on *ad infinitum*. But this argumentation is not sufficiently

critical. It takes for granted the reality of states (no matter to what supposed grade of illumination they belong), forgetting that it creates these by what is supposed to be the conscious waking state, it is impossible really to displace the latter, for *any such displacement has meaning only in it*. A higher state of illumination is as much a creation of the waking state as the so-called dream. A very important fact emerges from this. The waking state must not be taken as some thing on a par with other states, and equally valid or invalid with them. If this were its real nature, it will be impossible for it to have any meaning for other states even as dream and deep-sleep states have no meaning for it, the result will be that the distinction of states will be altogether abolished. The real meaning of the waking state is that view of reality which creates states and gives meaning to them. From this point of view, the waking state conceived as a static correlative of other states, is equally a creation. Here then, in the nature of the creative act which I call true wakefulness, the *ad infinitum* regress of states is brought to a definite issue. This creation, seen in the rising form, can never take place in the actual and the immediate present. The Atman or the Self

alone lives in this Present, everything else becomes what it is, because it is placed in the past, becomes a fact of memory, and thus assumes a form. We never directly and immediately experience anything; for the occupation of the real immediate Present belongs to the Atman alone; everything else we perceive at the preceding moment. Thus it assumes a form, and becomes static or what we call a state.

Our conclusion, therefore, is that the indefinite series of states all get their meaning from the living Present; that this living Present, conceived as itself a state called the waking state, partakes of the nature of other static units or states and cannot create them or have any meaning for them, and that this meaning must be sought in the nature of the Atman, the forgetfulness of which assumes the form of the past, becomes memory and appears as states.

Point 8.—There is no real dream and no real dreamer. If, however a dreamer is supposed to exist, he will never be cognizant during his dream state, that he is dreaming.

Point 9.—A dream will cease to be a dream; the moment it is known as dream. To know dream as a dream, there must be the power of recollection and intellectual

recognition which is what distinguishes a waking state from a state of dreaming.

Point 10.—The possibility of altering, stopping, etc. of dreams will break the distinction of states. It is of the very essence of a dream to be passive in character.

Point 11.—One can never be truly conscious of one's dreamless sleep, for it is never an object of thought. The dreamless sleep as we know it, vacant, empty and without content is a later creation of our waking consciousness, which thinks in things and states. The dreamless sleep itself does not feel as such. Accordingly our meaning of it does not conform to facts; we create deep sleep rather than know it as it is.

Point 12.—The person who gives up his body can never know himself as dead, for he never dies. We create death only *during its bodily existence*, and by looking upon ourselves from the outside as bodies. In the true sense of our selfhood, there is no meaning for death. To think of death is therefore unnatural and foreign to our nature; death is mere creation of thought, the inevitable suspension of which at the time of our giving up the body will necessarily be accompanied by the suspension of every fear and consciousness of death.

Point 13.—They can never know Him, because they are nothing besides Him. They are He Himself, and no separate entities or real existences with any real desire or possibility of knowing Him.

Point 14.—The Self, the Atman alone is such a reality, for it is not a state; rather the states themselves get their meaning from it. It is independent of what we may believe or disbelieve for it is presupposed even in these. All creeds and religions start from it though they may not be conscious of the fact.

Supplement.—We can only understand the truth of Advaitism when we know how to get beyond the three states. To achieve this, the following points in the argument might be noted:—

(1) The three states do not exist side by side, as equally real and equally independent. The dream state and the deep sleep state do not feel as such in themselves; they are those states, and have meaning, only in the supposed waking state. (2.) The waking state itself can be conceived as a state only as the correlative of the other two; as such, it is on a par with them; it cannot create them or give meaning to them. (3). Now the interesting fact is that the waking state, and the correlation from which it gets its meaning, are known as such only *during* wakefulness; we can not get out of this, (as we must in order that waking should assume a form and appear a state); the moment we think we are out of it, in some other state, that very thinking makes us wakeful and within the grasp of conscious waking life; we cannot leave this, and yet we must, if we want to know it as a state. (4), The fact is that we have no knowledge of wakefulness as a state, for all state consciousness implies

it, begins with it as the unproven foundation of its truth and meaning, we make distinctions and set up states within wakefulness, wakefulness cannot be its own object; where we are we do not know, for there we are wakefulness itself knowledge itself, and no possibility exists of a doubt, question or even the desire of knowing. (5.) Let us take for granted that wakefulness is a state like others, existing side by side with them. Evidently, it must be limited by the latter, and can only occupy a limited duration. We must be able to say about it: 'so much and no more', 'here it begins and there it ends'. But in our supposed transition from one state into another, we are never conscious and can never determine where the wakful state ended and sleep began or vice versa. We go into sleep and come out of it with the same unconscious unity of ourselves that characterizes us every moment of our waking life. We have no knowledge of wakefulness as so much and no more, as a state; the moment we think we know its limits that moment we are within it, taking a hallucination for wakefulness itself. (6.) To sum up, states cannot exist side by side as independent units; nor can the dream and the deep sleep states be creations of the *waking state*, which is merely their correlative. And yet all meaning, the meaning that it gives reality to the differences of states themselves must be sought in that wakefulness which is never known as a state, which is always itself; for presence and absence, being and non-being, coming and going, all postulate it, depend for their meaning upon it. And yet, strangely, we see a blank where we have what gives meaning to illumination itself; we see death for death makes wakefulness itself wakeful.



R. B. RAGHUVATHJI N. TATIA.

b 1848

p 103.

II

By R. B. Raghunathji Nichhabhai Tatia.

Rao Bahadur, Retired Government Pleader and Public
Prosecutor, Author of "The Hindu Theology," "Christian
Theology" (in press)—Born 1848—*Vadilalia, Surat (Bombay.)*

By R. B. Raghunath N. Tatia.

You intend to publish a second volume of the Dream Problem and for that purpose you ask me to send my contribution for the solutions of the fourteen questions you have suggested. I proceed to deal with these questions *seriatim* but not without great diffidence. They are questions which have tried the minds of the greatest theologians from the time when the Upanishads were written or composed, down to the present day and it would be a vain presumption on the part of any one who professes without diffidence to deal with them. Great care must therefore be taken by one who undertakes to find their solutions, and great care must equally be taken by the reader to follow these solutions in their true lights; for both the writer and the reader are likely to fall into many pitfalls and are likely to misinterpret or misunderstand them.

The first question runs as follows:—

Who is it that sleeps, who is it that dreams, and who is it that wakes up?

The question has reference ordinarily to the two states, the state of wakefulness and the state of dream which ordinarily and usually follow each other. It has apparently no reference to the third state, the state of deep sleep. It seems to me that the same question was put to Pippalad Muni by Gargya son of Suorayayani in the Prasnopanishad with the additional question who is it that finds bliss in the state of deep sleep which is, in fact, the cause of the former two states, and their temporary resting place. Pippalad Muni answers Gargya's question by saying that just as the Sun is the source and the temporary resting place of his rays in as much as the rays come from and spread in all directions at the time of the sunrise, and at sunset enter into the Sun and lose themselves there to come out again at the next sunrise. Just so with the state of wakefulness and the state of dream come out from the state of deep sleep and re-enter it and lose themselves there to follow the same course again. It is during the deep sleep that there is no hearing, no seeing no smelling, no tasting no sense of touch, no speaking or handling any thing, no enjoyment of any thing, no evacuation from the bowels and no shifting from one place to another. All this happens during the deep sleep by reason of the

senses and the organs with the mind becoming inoperative. The state of wakefulness always follows the state of deep sleep, when the individual who looks upon his own existence as real and distinct from the Spirit of God and who identifies himself with his earthly body and organs and senses, displays the earthly activities but when the state of wakefulness is followed by the dreamy state, his earthly body and organs and senses through whose medium he used to display all earthly activities become lost in the mind and become inoperative. Consequently for the want of the medium the same individual is said to sleep. But the mind as well as the Breath still continue their operations. The Breath divides itself into five parts and distributes them all over the earthly body so that they continue their operation in the parts assigned to them. They have, however, no inherent consciousness, vivacity or intelligence and therefore, they are unable to be operative of their own accord unless some motive power is imparted to them. It is the mind which supplies to them the motive power. It therefore stands to reason to say that though the above said individual with his earthly body, and organs and senses is said to sleep, the mind and the Breath cannot be said to sleep. They still continue their respective operations and are

said to be awake. It therefore follows that as the breath has no inherent consciousness; it is the mind alone that hears what it has heard before, experiences what it has experienced before. It creates tangible as well as intangible and apparently real as well as apparently phantasmagorical objects which it has seen before in this life as well as in any former life, of which it has heard before in this life or in any former life, or with which it has dealt in this or in any former life. In short it is the mind alone which dreams. The same individual who in the state of wakefulness finds himself distinct from the Spirit of God, who looks upon his own existence as real and who identifies himself with his earthly body and organs and senses, now finds himself in the dreamy state distinct from the Spirit of God, finds himself in the same bodily existence with the same organs and senses as he had seen in the state of wakefulness, deals with that same objects, tangible as well as intangible, real as well as phantasmagorical, and therefore the same individual may be said to dream. The mind loses itself in the state of deep sleep with the consequence that everything that is seen or heard or dealt within the state of wakefulness as well as in the dreamy state becomes *ipso facto* lost. The

state of things thus reached is absolute calmness, and total but temporary relief from every thing. It is therefore an unqualified bliss. This temporary relief may be compared to the relief which birds enjoy when they return to their nests in the evening to pass over their nights there. The individual who virtually sees, who hears, who feels the touch, who smells, who tastes, who meditates, who knows, and who does any thing in the state of wakefulness as well as in the dreamy state is the Spirit of God which is the primary and the efficient cause thereof but the individual mentioned above is not aware of that fact. This ignorance is responsible for the existance of the whole world, the rises and falls therein and the vicissitudes through which every individual has to pass, the constant and successive appearance in and disappearance from the world.

After giving the above answer to Gargya's question Pipplad Muni thus sums up. He gives the definition of the world and says that that part of the world only which has been created by the mind sleeps because in the dreamy state that part becomes absorbed in the mind. The mind then creates the same part of the world over again and may be said to dream

but when the state of deep sleep follows the mind loses itself in it. It then loses its knowledge of the state of wakefulness as well as its knowledge of the state of dreams. For want of all this knowledge the state of deep sleep is said to be a state of bliss. He explains that the whole world is a continued phantasmagoria into which the Siprit of God has transformed itself. It is therefore neither distinct nor indistinct from the Spirit of God so long as the world flourishes. But when the true character of the world becomes known, the phantasmagoria cannot subsist a minute longer; it at first disappears bag and baggage from the mental view and vanishes altogether at dissolution. What is then left is the Spirit of God, the Eternal knowledge and the Eternal Truth. This is the goal of life and Pipplad Muni says it is the duty of every man to reach this goal. It may be remembered, however, that Pipplad Muni has not given the descriptive lineaments of the individual who sleeps, who dreams, and who wakes up.

All Upanishad writers support Pipplad Muni's view more or less directly. The writer of the Isopanishad gives an indirect support to Pipplad's view that the whole world is an empty phantasmagoria; and that the goal may be reached by its renunciation.

Before the creation of the world there was nothing in existence except the Spirit of God, that when the world was created it should naturally be covered by the Spirit of God if the world enjoyed full reality, but as the world was created phantasmagorically it did not look as covered by the Spirit of God but on the contrary there came to be a tonsy-turification, the Spirit of God appeared to be covered by the world. The renunciation of the world was therefore the sure and never failing mode of reaching the goal. The writer of the Kenopanishad gives a direct support to Pipplad's view that the earthly body, the organs and the senses do not possess inherent motive power, nor does the mind possess such inherent motive power. He says that the mind follows its own objects only when inspired to do so by the mind of the mind, the Breath does so by the Breath of the breath, the Speech gives expression to utterances when inspired to do so by the Speech of the speech. The faculty of sight sees and the faculty of hearing hears only when inspired to do so by the Eye of the eye and by the Ear of the ear. This being so he categorically says that it is of no earthly use for any one to identify himself with any of them and that the abandonment of every interest in them

is the only sure and certain means to reach to immortality. But the inspirer of the mind, etc., is beyond the power of the eye to see, beyond the power of the speech to describe, beyond the power of the mind to conceive. It is not a subject of knowledge or of instruction. It is some thing distinct from all known objects and at the same time distinct from all unknown objects. In short the writer says that it is the Spirit of God that inspires the mind to go towards its own objects, etc. and that that is one's own inner self with which one should identify himself. Refusing to identify one self with one's own body, bodily organs, senses and the mind is the abandonment of the whole world according to this Upanishad as well as according to the Isopanishad.

The writer of the Kathopanishad also supports Pipplad Muni's view. He simply puts in the foreground what Pipplad Muni has put in the back ground. Any one who does not read Pipplad Muni's answer between the lines is apt unmistakably to think that the individual who sleeps, who dreams and who wakes up is identical with the Spirit of God and therefore to think that the Spirit of God is responsible for every action of the individual sleeping, dreaming, and waking up. But Pipplad is far from

expressing this meaning in his answer. Pipplad's real meaning is expressed more clearly and more emphatically by the third *vallee* of the Kathopanishad. There it is indeed said that the doer of the action is identical with the Spirit of God but it is also said that the doer of the action and the Spirit of God relatively occupy the position of shade and light. The doer of the action occupies the position of shade corresponding to the shade of the sun as seen in the water, and the Spirit of God occupies the position of light corresponding to the position which the sun occupies as seen without the water. The doer of the action and the Spirit of God are in this sense identical but this identity would not make the Spirit of God responsible for the action of the other. The spirit of God is eternal knowledge and eternal Truth and it cannot be predicated of it that it sleeps, it dreams, and it wakes up, while all these can be predicated of the individual. Therefore the individual himself is responsible for his actions. Again when two or more persons are seen going in one direction one of them having an umbrella in his hand, it is usual in speaking of them to speak of them collectively and not individually. If they have lost themselves in the wood, they are usually described as

those who have umbrellas in their hands knowing full well that only one of them has an umbrella in his hand. This is a figure of speech resembling *metonymy* in which the Upanishad writers are usually known to indulge. The text says that both the shade and the light are entered in the heart and both take the consequences of the actions of the shade, but the real meaning is that the shade which does an action take the consequence thereof but the light does not do the action though it appears as if to do it, and therefore does not take the consequences. The same sort of language has been employed by all Upanishad writers in describing and explaining all theological problems and Pippal Muni has not deviated from the beaten path. He means only to say that the individual who sleeps, dreams, and wakes up is that phantasmagorical being whose identity with the Spirit of God is quite clear but whose identity is lost upon him and who has in consequence identified himself with his earthly body, and organs and senses, is the only individual otherwise known as *jīva* who is responsible for his action, and the Spirit of God is not, more especially because the Spirit of God is Eternal Knowledge and Eternal Truth and it is beyond practical possibility for it to sleep or dream.

The writer of the Mundokapanishad also supports Pipplad Muni's view. He says that the Spirit of God is the source and the final resting place of the whole world. He also says that it is the temporary resting place for the soul of every individual. He says that the Breath, the Mind, the earthly body with the bodily organs and the senses all rise from the Spirit of God. In a word he says that the whole world consisting of actions, the means of actions and the fruits of actions springs phantasmagorically from the Spirit of God, and the Spirit of God stands in it to prevent it from falling to the ground. He expresses himself to the effect that the whole world is a phantasmagoria neither distinct nor even indistinct from the Spirit of God. As a means for reaching the goal he advises no placing of any price upon this empty phantasmagoria and recommends complete abandonment of all interests in it. He clearly describes as how the Spirit of God stands in the world in order to prevent it from falling to the ground temporarily and shows the means of its permanent effacement. He compares the Spirit of God which does not do any action and the individual who does all actions with two birds of the same beautiful feather, who are constant companions and who have perched

on the same tree, one of these birds eats the fruit of the tree and the other simply looks on. The one which eats the fruit, its desires to eat more never become satisfied, and consequently it runs the risks of suffering from ups and downs of life which are the invariable fruits of its eating the fruit while the other does not run such risks as it does not eat the fruit of the tree and enjoys a life in peace and freedom from the ups and downs of life. The writer means to say that in the earthly body, there are two things, the Spirit of God and the *jiwa*. The latter uses the body as a medium for the pleasures of the world and thereby incurs the risks of the ups and downs of life to which the flesh is heir, while the Spirit of God restrains itself from using the body as a medium for the worldly pleasures and thereby remains high and dry in the ocean of the worldly ups and downs. In other words the *jiwa* alone does the worldly actions and becomes responsible for those actions. But when the one directs his look upon the other and his impunity, it finds the phantasmagorical character of its own being and the abandonment of all interests in the phantasmagorical world as the only means of avoiding the ups and downs of life.

The writer of the Mandukyopanishad

also supports Pipplad Muni's view. He says that the whole world is nothing but a phantasmagorical phase into which the Spirit of God has worked itself and therefore not at all distinct from it. He says that for the right understanding of this phase, it may be divided into four parts as we do divide a rupee coin into four quarter rupee coins. As all the four quarter rupee coins make up a whole rupee coin so the four parts of the phase make up the Spirit of God. The whole of the material world which appears in the state of wakefulness to bear reality constitutes the first quarter. Its peculiarity is that it identifies itself with all material objects outside itself and enjoys them to the fullest extant. The whole of the world that appears in the dreamy state to be equal in every respect to the first quarter constitutes the second quarter. Its peculiarity is that it identifies itself with all immaterial objects raised up by the mind but looking as material as the objects of the first quarter and enjoys them only mentally. The state of deep sleep constitutes the third quarter. The peculiarity of this quarter is that in it the material objects of the first quarter and all the metaphysical objects of the second quarter become conspicuously absent, so that there is no remotest possibility of any

desire or dream. It therefore does not identify itself with the first or the second quarter nor with the objects of the first or second quarter. It is only a state of bliss. It is glorious cause of the first and the second quarters and their temporary asylum; for in fact both these quarters arise out of it and find their temporary rest in it. This third quarter is not necessarily devoid of all knowledge though it is devoid of all knowledge of the first and the second quarter in as much as it is the efficient cause of everything in the world, as also it is the omniscient ruler and regulator of every thing. All these three quarters have their cause in the Spirit of God which is the fourth quarter and which exists at all times, which is the Eternal Knowledge and Eternal Truth. Though the fourth quarter, the Spirit of God is said to be the cause of the three quarters, it should not thereby be understood that these three quarters have any substantial and real existence. They really put forth a phantasmagorical appearance. Therefore those only who are convinced of the phantasmagorical character of the three quarters are said to know the Spirit of God and are entitled at the time of their decease to become the Spirit of God. The others cannot be said to know the Spirit of God and for them

there is no least possibility of ever becoming themselves the Spirit of God. Moreover, this the Mandukyopanishad, introduces a theory not even suggested by Pipplad Muni. Pipplad Muni did not suggest that the state of wakefulness and the dreamy state are alike in all respects and to all intents and purposes. It proves beyond the shadow of a shade of doubt that both these states or quarters are equally phantasmagorical, the illusive difference that appears between them being a difference without a distinction. The principle that everything that has a beginning has also an end equally applies to both and neither of them can be said to be real.

The Taitaryopanishad and the Aitaryopanishad do not throw expressly any light upon the question who is it that sleeps, who is it that dreams and who is it that wakes up. But both support the Pipplad Muni's view as to the real character which the world bears. Both say that the world was not in existence before its creation, and that it was created not as a reality but only phantasmagorically by the Spirit of God. Both say that the Spirit of God is an eternal Knowledge and eternal Truth which alone existed before the creation of the world and which exists at all times the past, the present and the

future. From this Spirit of God sprang up this phantasmagorical world. It is neither distinct nor indistinct from the Spirit of God, for in fact the Spirit of God transfigured itself into the present world but when the world sprang into existence owing to its want of Knowledge that it is the transfiguration of the Spirit of God, it began to look upon itself as distinct from the Spirit of God and as enjoying full reality. Both Upanishads categorically blow up this misunderstanding and say that apart from the Spirit of God, the Eternal Knowledge and Eternal Truth there exists nothing in reality. That being so they say that those individuals only who find their identity between themselves and the Spirit of God, become even the Spirit of God at their dissolution, while those who do not and cannot find this identity, never can become the Spirit of God but must incessantly pass through the ups and downs of life.

The Chhandogyopanishad supports the transfiguration of the Spirit of God above referred by a more vivid description of the phantasmagorical character of the world and adds that during the third quarter of the Spirit of God, that is, during deep sleep every individual involuntarily leaves behind his erroneous belief by which he had a deep stake

in his earthly existence and becomes one with the Spirit of God. Uddalaka thus brings round Swetketu to believe that as the becoming one with the Spirit of God during deep sleep affords a temporary relief from the bustles of this earthly existence, surely the becoming one with the Spirit of God permanently by the belief that the whole world is merely the transfiguration of the Spirit of God and that there is a complete identity between himself and the Spirit of God will afford a permanent relief from those bustles. Thus Uddalaka, in other words, though not expressly but by implication, says that he who sleeps, he who dreams, and he who wakes up is virtually the Spirit of God which has transfigured itself into the form of the *jiwa* who, apart from his phantasmagorical body, is really identical with the Spirit of God.

The Brihadaryanka Upanishad confirms the above view that the world represents nothing but the transfiguration of the Spirit of God and expands that view more elaborately. It also confirms the view expressed in the Aiteryopanishad that the Spirit of God generally pervades the whole mortal body to uphold it from annihilation and

particularly stands in the right eye in the state of wakefulness, in the throat in the dreamy state, and in the heart in the state of deep sleep, and that therefore there is nothing distinct from the Spirit of God. It expands this view because it does not give the full knowledge of the Spirit of God. It therefore says that when the Spirit of God breathes, it is known by the name of Breath, when it gives expression to utterances it is known by the name of Speech, when it sees it is known by the name of Eye, when it hears it is known by the name of Ear, when it meditates it is known by the name of Mind. These are the names of the actions of the Spirit of God and are never expected to give full knowledge of the Spirit of God. The real Spirit of God is without the breath, without the speech, without the eye, the ear and the mind. It is inside them all and all pervading. Therefore it should be looked upon as one's own inner-self. It is that inner-self that gives motive power to the speech, the eye, the ear and the mind.

When this motive power is given outwardly, the reflected self inside begins to look upon the physical body with its organs as his own self and enjoys the state of wakefulness to his heart's content, but when

that motive power is withdrawn from the physical body and such power is given inwardly, the self same reflected self loses the knowledge of his own activities in the wakeful state and begins to look upon the metaphysical body and the organs as his own self and enjoys the activities of the dream state and is said to dream and when such motive power is withdrawn from both the physical and the metaphysical bodies, the reflected self loses all knowledge of the activities of both the states, and is said to be in deep sleep. In this state he does not enjoy the previous two states. It is therefore completely out of harm's way and this state is consequently said to be a state of bliss. It is from this state of bliss that the reflected self without any material or instrumental cause rises again. He rises again from this state and returns to it *ad infinitum* in the very same way as the thread of the spider rises out of and returns to his body without any material or instrumental cause at the will of the spider himself. Thus this Upanishad shows that the same personality figures in the three states of wakefulness, in the state of dream, in the state of deep sleep, in each of the first two states with the exclusive knowledge of the activities of that state, and in the third state without any activity. In this

last state the reflected self temporarily enters into his own cause and becomes one with it, and then although he loses all knowledge, his original cause is not affected by his becoming one with it. That cause is the Spirit of God, omniscient and omnipotent whose omniscience and omnipotence do not undergo any change but remains as omniscient and as omnipotent as it was before.

Point 2 — The above being my answer to the first question I now proceed to find the answer to the second question. If it is one and the same person in the first and the second state what prevents him from knowing, during the dream state, that he it is who, before going to sleep was waking, and is now dreaming, and what reminds him on awakening that he it was who was dreaming when asleep. It is quite clear from the foregoing answer to the first question that the same personality figures in each state and that when the dream state follows the wakeful state, the personality loses all knowledge of his own activities of the wakeful state; and when the state of deep sleep follows, he loses the knowledge of both the previous states. But as soon as the state of wakefulness follows the dream state, the personality is sometimes reminded and sometimes not that he it was

who was dreaming. Sometimes the personality is reminded of what took place in the whole dream and sometimes he is reminded of only a portion of it. What reminds him of this is a question not within any intellectual capacity to answer. I have not come across it in my study of the Upanishads. I cannot say that none of the Upanishads have found its solution. Perhaps the solution is there but it has escaped my attention or I have not understood it in its true light. But the question what reminds him on awakening that he it was who was dreaming is not so difficult of solution. The person who displayed all the activities in the state of wakefulness is only apparently different from the person who displayed similar activities in the dream state, and the mediums through which these activities are displayed are also apparently different, they being physical in the former and metaphysical in the latter, but they are both the reflected self of the same Spirit of God. When he goes to sleep, the knowledge that he had gone to sleep does not become so completely affected by the sleep as not to revive under any circumstances. When therefore he returns to the state of wakefulness that knowledge revives and puts him in mind of that fact and this leads him to believe that he it was

who had the dream.

Point 3.—The above remarks afford a sufficient answer to the third question. The personality in the two states is the same though apparently different. The personality in the former state lies only dormant during the latter state and revives, when it returns to the former state and then the personality of the latter state lies as dormant so long as the former state survives.

Point 4.—In reply to the fourth question I may draw your attention to the Upanishad philosophy which lays down that it is a mistake to believe that the dream world is external to the dreamer and that it can be real and independent of the waking world. The Mandukyopanishad proves in the Vaitathya Prakarana that there is nothing in real existence besides the Spirit of God and that every thing else has merely a phantasmagorical existence. It says that all proficient theologians have come to the conclusion that the whole of what appears in a dream bears but a phantasmagorical character. They have come to this conclusion on the ground that what appears in a dream appears only in the mind and the capacity of the mind is not so great as to hold all what appears in the dream. Sometimes long and high mountain ridges and sometimes large elephants

and other large objects form the objects of manipulations. These manipulations are always carried on inside the physical body and inside the artery known to the theologians by the name of Hita. The capacity of the physical body itself is too small to contain the mountain ridges, or the elephants, etc., much less the capacity of the artery containing them. The smallness of the capacity of the physical body and the artery is conclusive evidence of the phantasmagorical character of the mountain ridges, etc., Sometimes the objects that make their appearance in dream are objects situate in far distant countries. These objects are necessarily phantasmagorical in as much as the dreamer does not in fact traverse into the distant country and misses them when he is awakened. The dream lasts only for a limited time, so limited that it is utterly insufficient to enable the dreamer to go to that country and return from it. It is therefore abundantly evident that these objects are seen inside the physical body, and they are evidently phantasmagorical because they disappear as soon as the dreamer is free from the dream. They are therefore not real nor independent of the waking world. The state of dream is like the state of wakefulness in all respects except in respect of the capacity in which

respect there is a wide difference. The capacity of the body is too small to contain all the objects that appear in the dream but that is not the case in the state of wakefulness. The objects that are seen in the state of wakefulness are always seen outside the body. It is therefore external to the dreamer while the dream world is always internal to the dreamer. That is the only difference between them. There is no difference between them in the phantasmagorical character which they bear and in the nature of their visibility. All theologians have recognized one grand principle that whatever has a beginning and an end cannot be said to be in real existence between the beginning and the end, and this principle applies equally to both the states of wakefulness and the state of dream and on this principle all theologians hold that the waking world and the dream world are equally phantasmagorical in their character. Against this conclusion it may be argued that they differ in one respect. When a man with a full stomach goes to sleep he finds himself with empty stomach in the state of dream and conversely when a man with a full stomach in the state of dream wakes up he finds himself quite hungry as a dog. On this ground it may be argued that these

two states can, on no account, be held to be equal in all respects. This argument may be disposed of as unsubstantial. Both have beginnings and ends, and both are equally phantasmagorical in their character. But there is another argument which goes to prove that the real character of the one must be reverse to the real character of the other. Ordinarily all objects of the wakeful state appear in the dream state. It may do to characterize them as phantasmagorical but sometimes objects never seen in the wakeful world do appear in dreams. These objects can by no means be characterized as phantasmagorical. They must be held to bear real character. This argument has also no force. Really speaking the reflected seer in the dream world occupies the same position as the denizen of the Swarga. As the latter penetrates with his thousands of eyes into the distant objects not in real existence so the reflected seer in the dream world penetrates into distant objects not in real existence from his very place in the dream world. This is due only to the impulsive nature of his mental faculty. As a man who has been acquainted with the road to a distant country can easily view the distant country from his very place, so the seer in the dream world sees objects never seen before from his very

place by the impulsive nature of his mental faculty of sight. It is owing to the impulsive nature of the mental faculty of his sight that he is able to see objects not seen before. This would not prove the character of the objects thus seen to be real. In the state of wakefulness as in the state of dream, a man may direct his vision internally to objects not in real existence as well as direct it to objects in real existence. In this case there is no doubt that when he directs his vision internally the objects thus seen bear nothing but a phantasmagorical character and that when he directs his vision externally he finds the objects thus seen to bear nothing but a real character. It stands to reason therefore that the difference in the character of the objects seen is due to the difference in the character of the vision. As the character of the vision is only phantasmagorical so the character of the objects to which the vision is directed in both cases is only phantasmagorical.

I have already stated that the dream world is not independent of the waking world. Pipplad Muni has clearly laid down that whatever appears in the dream world is the reproduction of the waking world. It is not only the reproduction of the objects

seen, experienced or dealt with in the present life but it may be the reproduction of objects seen, experienced or dealt with in any former life in the present world. Such being the case the dream world cannot be said to be independent of the waking world, and as the waking world is a continued phantasmagorical exhibition of what does not exist in full reality, so the dream world is equally a phantasmagorical show and does not bear examination. As the waking world is said to be created by the Spirit of God which has manifested itself in the different forms which constitute the world, it is the same Spirit of God which can be said to be the creator of the dream world through the impulsive nature of the mental faculty of the reflected self in the mortal body. As during the dream state, the whole wakeful world loses itself in the dream state, it is impossible to find the distinctive features that would help the dreamer to distinguish the waking world from the dream world.

Point 5.—As regards the fifth question there are many other worlds besides the worlds of the dream and the waking states. This is according to the Hindoo Theology only; for neither the Christian Theology nor the Mahomedan Theology nor even the Zoroastrian Theology believe in the existence of any

other than the two worlds, this and the other. This world is said to be mortal where living beings die and are buried in the earth and the mortal remains there to wait for the time of resurrection while the immortal soul fly up into the heaven from which it had come. The other world consists of two compartments the heaven and the hell, both compartments are said to be eternal subject to the condition that at the time of renovation the residents of the hell will be subjected to the ordeal of the moulten fire and those who will stand this ordeal will be transferred to the other compartment and those who will n't be able to stand it will be sent back to the hell. According to the Hindoo Theology, every living being will have, after death, to go to that world which has been destined for it according to its actions in this world, good or bad, but all these worlds, except the Brahma Loka are not eternal. It is very good and praiseworthy if a man does such good actions and deserves to be translated into any of the higher worlds but as the higher worlds are not eternal, the doing of such actions is not the goal of life. The only goal of life is to abandon all interests in all these worlds and become identified with the Spirit of God, which is the primary source and eternal resting place in which there is no distinct

existence and therefore from which there is no returning. Life in the present world is a combination of the corporeal and the incorporeal things. The corporeal things make up the material body which is useless without the incorporeal things. These corporeal things have no inherent consciousness, vivacity or intelligence. They are incapable of themselves to exhibit or display any of the worldly activities without the Breath which represents one of the incorporeal things. This all important element is also devoid of consciousness, vivacity or intelligence and is utterly incapable of itself of imparting any motive power to the material body. This is as clear as the daylight, for when the Breath deserts the material body, the material body become fit for food for the worms, the fishes or the vultures. This breath is inside and pervading every atom of the material body and its presence is absolutely essential to prevent the material body from decomposition. Inside this breath is another incorporeal thing. It is the Mind. Its significant feature is impulsiveness of various kinds. It creates corporeal and incorporeal objects but cannot impart motive power to those objects unless it is prompted to do so by another incorporeal essential, the Budhi. Behind this Budhi stands gloriously the Bliss or Anand.

which is the true characteristic of the Spirit of God. Thus in short, it is the Spirit of God which manifests itself in the form of the world. It does so phantasmagorically as nothing affects it. It stands in its own glory as the primitive efficient source, the main-stay and the final resting place of the whole world, far above and beyond the whole world, far above and beyond the macrocosm and microcosm of the world. To identify oneself with this primitive cause therefore, is to know the Spirit of God and to know it is the goal of life.

There are many other worlds (astral, mental, spiritual, etc) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to, but this fact is not as essential as to reach the goal of life in as much as these worlds are neither eternal nor unchangeable, the only eternal and unchangeable thing being the Spirit of God as the Eternal Knowledge and Eternal Truth.

Point 6.—The sixth question has already been answered by the above remarks. Communication from one world to another is physically impossible. The atmosphere round this world is never discovered to extend beyond five miles on all sides from the surface of globe. This mortal life cannot be sustained beyond five miles for want of the atmosphere

and that is a certain fact to indicate that such communication physically is impossible. Communication from the waking world to the dream world and *vice versa* is equally impossible for this reason that the means of communication in both these worlds are different. Whereas the means of communication in the waking world are physical but the means of communication of the dream world are not physical but only mental. Circumstanced as it is, the reflected self in the former has corporeal means tinged with incorporeal ones while in the same personality in the latter has only incorporeal means. How can a person in one of these two worlds at all communicate with his friends in the other? There is a theory that a person in the waking world can under certain circumstances leave his corporeal body in one place and fly with his subtle body to another part of the same world and enter into another body which has been just deserted by the Breath and make communication an accomplished fact and then return to his own corporeal body. I cannot say what value is to be set on this theory particularly because it does not find place in any of the Upanishads. My own opinion is that the question here asked should be answered in the negative, though it is liable

to be corrected.

Point 7.—My answer to the seventh question is that the Spirit of God is Eternal Knowledge and Eternal Truth and that everything else is unreal. Therefore the "waking" world is as unreal as the dream world and every higher state of illumination is equally unreal; this being so, every higher state of illumination is nothing but a dream in relation to a second higher state and also in relation to a third and so on *ad infinitum* till the Spirit of God is reached. This Spirit of God alone is what is called a reality and not a dream.

Point 8.—In my answer to the eighth question I say that it is not possible for a dreamer to remain cognisant during his dream state, of the fact that he is dreaming. One characteristic of every phantasmagoria is that during its continuance, the person affected by it looks upon everything that occurs as perfectly real. The waking state is said to be phantasmagorical and there is a conspicuous absence of everything that occurs in a dream. The dream state is also phantasmagorical in its character and therefore there is conspicuous absence of the occurrence of the waking state. The state of deep sleep is as much phantasmagorical

as the two other states and in that state the absence of all occurrences of the two previous states is admittedly conspicuous. All occurrences of the first state become absorbed into the second state, and all occurrences of the second state become so absorbed in the third state. The absorption of all occurrences of the second state into the third state has never the effect of reviving the occurrences of the first state. The interests of the waking person are always invariably centred exclusively in the occurrences that take place in that state and that of the dreamer in the occurrences exclusively that take place in the dream state. These interests are never centred in the occurrences that take place in any other state. By what parity of reason can we hold that the dreamer can remain cognisant, during his dream state, of the fact that he is dreaming. Although in the state of wakefulness there are means to convince the waking person that it is a mistake to hold that all occurrences that take place in that state and which appear to him to be quite real are really not real but are merely phantasmagorical, there are no means during the dream state, to convince a dreamer of the phantasmagorical character of all occurrences that take place in that state. All the Upanishad writers have by

the exercise of their unparalleled intellectuality exploded the erroneous theory of the reality of everything that constitutes the component parts of the world but they have done so for the instruction only of all persons in the wakeful state. They have not done so for the instructions of the dreamers, or for the instruction of the persons in the state of deep sleep. All these instructions can make indelible impression upon the minds of the person in the wakeful state. They are never intended for and never addressed to persons who are actually in the dream state. I have examined all the nooks and corners of all Upanishads and have not come across any instance in which these instructions were addressed to a person actually in the dream world and that person by carrying out those instructions could identify himself with the Spirit of God. Had it been possible for a dreamer to remain cognisant, during his dream state, of the fact that he was dreaming, the Upanishad writers would have made most of that possibility and would not but have made capital out of it. My answer therefore is that there are no means to acquire this power. All Upanishads agree that cognition of the Spirit of God can only be made in the state of wakefulness and can never be made in any other state. There is

no instance in which the cognition was made in the state of dream or in the state of deep sleep and that the person making the cognition could cross the ocean of *Sansara* and reach the opposite shore. That is the reason why it is repeatedly said that every person, in the higher state after the expiry of the term of life there, has to return to the mortal world. My answer, therefore that there are no means of acquiring the power, during the dream state, of being conscious that he is dreaming, is, it seems to me, perfectly consistent.

Point 9—The answer to the eighth question disposes of the ninth question. It is impossible for a dreamer to be aware, during the dream state, of the real nature of his dream. The dreamer finds all occurrences that take place in that state to be perfectly real to all intents and purposes, and his dream ceases only when he returns to the state of wakefulness and then only he finds that he was merely dreaming. His dream also ceases when he enters into the state of deep sleep, but in that state it is by no means possible for him to be aware of the occurrences of the dream state. The state of wakefulness is the only state in which it is possible for the dreamer not only to be aware of the nature of his dream, but also to be aware of the

phantasmagorical character of all manifestations of the Spirit of God. This knowledge alone leads to the knowledge of the perfect identity of his reflected self with the Spirit of God, and to find which identity is the only object of the whole creation.

Point 10 — The above answer also disposes of the tenth question. It is by no means possible for a dreamer to stop, alter, or create one's own dreams as he wishes. Dreams are nothing but the involuntary recurrences of all knowledge of the occurrences that had taken place previously, in this mortal life or in any of the previous mortal lives. The principle of the Vedant Philosophy is that memory of one's ardent wishes always survives and that memory is responsible for all the ups and downs of the mortal life. If one's ardent wish is to find the identity between his own reflected self and the Spirit of God, the memory of wish survives after death and takes root in the next life. It grows upon him, it develops, and increases in intensity in every successive life, and when it reaches the highest pitch of intensity, it assumes the form of extreme ardency of zeal and love for the Spirit of God and ultimately makes him successful in his attempt at finding that identity between

himself and the Spirit of God in his wakeful state and that identity survives after his death. That is the goal of life that has been preached in the Brihadaryanaka and all the rest of the Upanishads, and it is more to the point that with that preaching I entirely agree because besides that goal of life I cannot find any other.

Point 11.—I find the answer to the eleventh question in the Brihadaryanaka Upanishad to the effect that it is by no means possible for one to be cognizant of one's own dreamless sleep state, while sleeping. There Yajdnya-valkya has explained the true nature of the state of deep sleep and has differentiated it from the true nature of the Spirit of God. The differentiation he has made out may be thus described. He said that the Spirit of God is Eternal knowledge and Eternal Truth. That being so nothing of the world can possibly escape its notice in either case whether the world be real or phantasmagorical. The world including the three states of wakefulness of dream, and of deep sleep bears out a phantasmagorical character into which the Spirit of God has itself transfigured and therefore the world is not distinct from the Spirit of God and it is wholly absurd to say that the

world can ever go beyond the notice of the spirit of God. The world has, in fact, no real existence and in the absence of any thing in real existence there is no possibility of any one recognizing any other, there is no possibility of the exercise of the faculty of sight, of smell, of taste, of hearing, of meditating, of feeling by the touch, nor there is any possibility of one's giving expression to utterances, or one's knowing another. True it is that when the Spirit of God transfigured itself into the world there sprang up various phantasmagorical material and immaterial objects which constituted the world, sprang up too a phantasmagorical being as the reflex of the Spirit of God which began to identify himself with his material body and to take deep interest in every other earthly thing. Thus there arose a duality where one's recognizing the existence of another is not impossible where the exercise of one's faculties is not impracticable or impossible, where it is quite possible to give expression to one's thoughts, where it is quite possible to know another. This reflected self has both the beginning and the end and has to pass through three states of wakefulness, dream, and deep sleep and has also to pass through three stages, the

heyday of youth, the maturity of full age, and the decrepitude of old age. After running this course in one life, he has the same course to run over again in another life *ad infinitum* until he finds the phantasmagorical character of the whole world, finds the perfect identity between his own reflected self and the Spirit of God when the phantasmagoria begins to fade and vanishes altogether at his death, and relieves him from his liability to run the same course again. Yadnya-valkya has drawn the line between the Spirit of God, and its reflected self and pointed out clearly that where there is the existence of duality there is perfect possibility of one's recognizing the existence of another &c. and where there is no duality there is no such possibility but that by no means signify that the Eternal knowledge and Eternal Truth is thereby affected in the least possible degree. Yadnya-valkya has then described the state of deep sleep as the immediate cause of the waking state and the dream state and as their temporary resting place. Both these states arise out of it and play their respective part and become completely absorbed into it. When this takes place the reflected self loses all knowledge acquired in the two previous states and also loses

knowledge of his own existence just as he loses all knowledge when he dies after finding his identity with the Spirit of God, but he thus distinguishes between these two states. He says that though the reflected self loses all knowledge in the state of deep sleep, he does not acquire any knowledge of the phantasmagorical character of his own self and his perfect identity with the Spirit of God and that accounts for his return to the two previous states, and in the event of his dying in that state that also accounts for his returning to this world as often as he dies before finding his identity with the Spirit of God whereas in the event of his dying after finding that identity he becomes absorbed into the Spirit of God and there is no cause whatsoever which would throw him out of that position. My answer to the eleventh question is there is no possibility of one's becoming cognizant of one's own dreamless sleep state, while sleeping. All these instructions were given by Yajdnya-valkya to all those who approached him for the purpose before he entered into the Sanyasashrama. When he made up his mind to enter into that religious order, he called his wife Maitrya before him, and gave the same instructions when she desired for them but Maitrya could not

follow him and found that his instructions were contradictory in terms; whereupon Yajanya-valkya expressed himself more clearly and his wife became perfectly satisfied that his instructions were not contradictory in terms but were perfectly consistence in themselves.

Point 12.—The twelfth question has been answered in the answer to the eleventh question. This answer may, however be made more clear as follows. The question is what is the state of consciousness of a person after the so-called death of his body viz., does his personality survive and does he know that he is dead. The perfect consciousness of the waking state becomes so far dormant in the dream state which follows the waking state that it becomes inoperative in its movements towards all the external objects of the world but remains still operative in its movements towards the same objects internally. When the state of deep sleep follows the dream state, it becomes more dormant, so much so that it loses all remembrance of the occurrences that had taken place in the two preceding states. It becomes as if *non est* to all appearances but does not lose its operative power altogether. That power survives the state of deep sleep and becomes fully operative when the waking state

follows. In that state if the reflected self finds the phantasmagorical character of all these states and finds also his identity with the Spirit of God, then his consciousness dies no more to be operative till the end of time. If, however, the reflected self does not find the phantasmagorical character of the whole world and dies without finding his identity with the Spirit of God, his consciousness survives and resumes its operative power in another material body into which he is translated on the principle which always holds good that whatever one wills at the time of his death, that he becomes in the life after death. The whole of this theological theory of the state of consciousness after the ceath of the material body has been described in my answers to the several questions from the seventh to the twelfth. Though, one's consciousness becomes dormant and survives after one's death, one's personality becomes lost for ever. This being so his personality does not survive and one does not know that he is dead.

Point 13.—The thirteenth question is an all important question in the pursuit of the knowledge of the science of theology. It runs thus : How can, the created beings of the waking world and the dream creatures of the

dream world, know their creator and dreamer? My answer to the question is that it is quite possible for rational human beings of the waking world to know their creator, and it is equally possible for them to know the dreamer. If the creator of the world, the primary and efficient cause of the world, in other words, if the Spirit of God is not at all realizable, then the whole world is an enigma, a profound secret, a profound mystery which stands unridled to the present day wrapped up in impenetrable disguise. If matters stand thus all the composers or writers of the Upanishads, to say the least of it, have treded in vain in their pursuit of the knowledge of the Spirit of God and have miserably and ignominiously failed. They have merely waded groping through invisible darkness, and have found no place of safety and eternal happiness. But I have no doubt that those who study the Upanishad's with implicit faith and understand the expositions of all the theological problems will be thoroughly convinced of the correctness of the logical conclusions therein laid down. They will find that the Upanishad writers have treated all problems in their psychologic effects. In the first place they examined the names, forms and actions of all material bodies and came to the conclusion that these

- names, forms and actions are foreign to the material bodies and are due to the existence of something *dehors* those bodies. They examined this something *dehors* the material bodies and came to the conclusion that it was the breath which with its ten ramifications was the cause of these names, forms and actions. They came to this conclusion because they saw that the departure of the breath from the material bodies would be followed by decomposition which would at once effect an unavoidable change. Such a change as would render the material bodies incapable of retaining their names, forms, and actions any longer. The upanisbad writers in the second place examined the nature of the breath and found that it was devoid of all consciousness and incapable by itself to give the names, forms and actions to the material bodies unless it was impelled to do so by the Mind. In the third place they examined the nature of the mind. They found that the mind was made up of conscious impulses but it was not by itself all in all in giving names, forms and actions to material bodies. They found that it had no fixed determination of its own and that the fixed determination was made for it by *Budhhi*. This *Budhhi* was a lame dog

which could not jump over the style unless it was prompted and backed up by the *Anand* and they ultimately found that this *Anand* was all in all. They searched into its nature and found that the *Anand* of a rational human being was a mere drop in the ocean of the *Anand* of a being in a higher state of illumination, and this latter *Anand* was also a mere drop in relation to a second higher state and so on *ad infinitum*. In this way they came to the conclusion that the *Anand* of the Spirit of God, the creator of the whole cosmos was an immeasurable ocean so unlimited in extent that no imagination of man can set bounds to it. The Upanishads add that no imagination of any God below the rank of the Spirit of God can set bounds to the *Anand* of the Spirit of God. The writers of these upanishads say this *Anand* was undistinguishable from the omniscience and omnipotence of the spirit of God which being the natural characteristics of the Spirit of God, it was not distinguishable from the Spirit of God itself. Thus the writers of the Upanishads found that the Spirit of God in this essential form was all pervading in the whole cosmos and in every atom of every being and every thing, in the macrocosm of the world and in the microcosm of every living being. They found also that

the Spirit of God was not only all-pervading but was also Eternal Knowledge and Eternal Truth and that besides the Spirit of God, every thing else is neither Eternal Knowledge nor Eternal Truth, but has both a beginning and an end, it phantasmagorically appears in view in one name and one form when brought into existence and melts away when it is made to cease to exist, it is then made to appear in another name and form and again it is made to cease to exist, and this process goes on until the identity of the human soul with the Spirit of God, heaves into sight. When this identity heaves into sight, the Spirit of God is said to be realized. There are various modes of realizing the spirit of God, and all these modes are laid down in the Upanishads, chief among them is to look upon the whole world, and upon every thing of which the world is made as bearing no other than a mere phantasmagorical character and worth abandoning as being not identical with but being foreign to the spirit of God, and to rivet one's attention upon the identity of one's inner self with the Spirit of God. If all these modes of realization or the chief of them are employed in the manner laid down in the Upanishads, the Spirit of God would heave in sight of the employer of these modes and there

would be no doubt in the mind of such employer with the result that he would have no interest which would draw him nearer to the world and all his previous sins would be burnt and these would no more form any obstacle to his absolution. But these modes can only be employed by being of the waking world. They can not be employed by the dream creatures of the dream world. These creatures can no more know the dreamer nor the creator.

Point 14—The above answer forms also the answer to the fourteenth question. It is impossible to imagine that the world whether real or phantasmagorical can come out of nothing. It must come out of something in real existence. The world here spoken is a world minus consciousness. Such a world cannot spring by itself into existence. It must be brought into existence by something possessing full consciousness, something in real eternal existence, some thing of which the prominent characteristic must be Eternal Knowledge and Eternal Truth. Knowledge is power and Eternal Knowledge is something omnipotent. There is nothing in the world which has these characteristics. Therefore the cause of the world must by all means be something above and beyond the world. That cause is known as the Spirit

of God. It is real and eternal, conscious and ever-present in the whole world and in all the transitional states through which the world has passed, is passing and will pass. It is shown by the Upanishads to be the primary and efficient cause of the world and its final resting place. Being all pervading and ever-present, it can be known and realized with some difficulty though not very easily. It can be known and realized not by means other than those laid down in the Upanishads. It appears to me that these names are acceptable generally to all the Hindus by reason of their being born with the same faith and hope which their forefathers had imbibed from generation to generation. They cannot be easily acceptable to persons belonging to other creeds and religions by reason of their being born with different faith and hope which their forefathers had imbibed from generation to generation unless they study the Upanishads with the same faith and hope with which the Hindus study them, and unless they rigidly put those means in practice as the Hindus do. If all mankind study the Upanishads with the same faith and hope that the Upanishads prescribe and employ the means therein laid down and put them in practice, I have no doubt that

those means would be found acceptable and also quite suitable to every human being in all climes and in all countries. Naturally every human being is more inclined to follow the religious principles usually followed in his family from generation to generation, he having acquired a natural prepossession for his own religion whether his own religion is wholly or partly true or wholly or partly false. His natural bent is towards his own religion even though he is convinced that other religions are as good as and perhaps better calculated to bring the goal as near as possible than his own. This natural bent for his own religion forms an insurmountable obstacle to his changing his religion. It is only in rare cases that a person is induced by his conviction to reject his own family religion, to ignore his family faith and put aside his prepossession for his own religion. In most cases this is done out of selfish motives, and this surely accounts for a few conversions from one religion to another. Religious toleration forms an important part in the code of religious ethics under the Upanishads and proselytisation has no part in it. Elsewhere proselytisation forms an important part and religious toleration has none whatsoever. The Iranian Prophet, Zoroaster, was keen against religious toleration.

He thought that his own new religion was the best for all mankind and expected it in course of time to become universal. It never became universal during his time nor subsequently. In fact the number of his followers so far decreased that at present there are no more than a hundred thousand followers. Chances are that in course of time this number will go on decreasing for the simple reason that proselytisation is not now the ruling passion as it was in the time of the Prophet. All the learned have now passed a resolution that the mortal remains of the converts should not be allowed to pollute the sacredness of the Towers of Silence that is in use, and that they should be allowed to pollute the sacredness of the Towers of Silence that are either condemned or that are not in use. The Christian and Mahomedan religions are very keen in favour of proselytisation. From Moses downward upto the present day, it has been the ruling passions of all Christians and all Mahomedans. Thousands of missionary institutions have been established in all parts of the globe, more especially in all climes and in all countries in the British Empire and countless money is being spent every year only to convert a few of the lower class. There is a prophetic statement in the Bible that time will come

when the christian religion will wipe out all other religions and will become the universal religion of all mankind. The natural bent that has been created by this prophetic statement has been so strong as to create a permanent prepossession for that religion and stands as a blind to prevent the light of other religions. The trend of present circumstances points to the probability of the christian religion being a universal religion, but a change in those circumstances is just as probable as it is not. No such probability exists in favour of the Mâhomé-dân religion. The Spirit of God is admitted by all these religions to be behind the world and it is idle to say that this Spirit of God is unknowable and unrealizable. All these religions have their moral precepts and these precepts are acceptable to all mankind as being likely to secure immense good for the world but those moral and religious precepts of the Upanishads which relate to the modes of knowing and realizing the Spirit of God are precepts to which the other religions are strangers and therefore are not acceptable to the followers of the other religions. As religious toleration forms an important part in the code of religious ethics of the Upanishads, my humble request to the followers

of other religions is to study the Upanishads with implicit faith and hope. I have no doubt that all these persons by such study will, while following their own religions, find that their creator is not unknowable and unrealizable and will also find that the only modes of knowing and realizing the ultimate Reality, eternal conscious, and ever-present, are those laid down by the Upanishads. They will find that to realize that ultimate Reality they have not to ransack all the nooks and corners of the world but they have simply to look into the human body where the ultimate Reality stands in its own glory and from which sacred place it spreads its glory in all directions, but I do not overstep the modesty of nature when I say that the solutions of the fourteen questions herein given will be found *caviare* to the general just as *certiorari*, *nisi prius*, *demurer* and other technical legal phraseology are to the persons not belonging to the legal profession. To the Mahatmas and other Theologians versed in the Vedant Philosophy they will be found as even the homliest bread and butter.



III

By Swami Raghavananda.

Editor "Prabudha Bharata" or Awakened India,—
Mayavati, Almora (Himalayas)

By Swami Raghavananda.

Point 1. Who is it that sleeps, who is it that dreams and who is it that wakes up?

It is the Jiva who dreams and who wakes up from dreams. The Jiva is the Brahman with the *Upadhis* of mind and body.

Point 2. If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep was waking, and is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?

The Jiva does not know that he is dreaming, during his dream state, and is not conscious of himself and his identity with the waking state because as phenomenal self (Jiva) he is bound by the *gunas* of *Prakriti* and therefore overpowered by the *gunas* of *Prakriti* is made to sleep inspite of himself and to passively see the creations of his dream-mind passing before him as an effect of the workings of the impressions (*Samskaras*) of his waking state. On waking he reminds himself of and takes up consciously the thread of his identity and his previous works and experience, because the Brahman consciousness (which he really is) persists behind all the states and gives unity, coherence and

continuity to all mental operations and sensuous experience, in the dream and waking states. Without the postulation of the unit consciousness of Brahman, ever-present and awake in all states no experience, nothing would be possible. Only in the dream, being under *avidya*, under the control of *Prakriti* and the mind, he becomes unconscious of his identity and fails to keep awake; not that he really loses his identity in the Brahman, but only being overpowered by sleep under the influence of the *gunas* of *prakriti* he is not aware of his identity.

Point 3. If the personality in each state is different, what becomes of the waking state personality during dream and what of the dream personality during waking state?

This is answered by 2, because, according to Vaidanta, the personality in dream and waking states is the same.

Point 4. It, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream-state?

The dream world is not external to the dreamer, in the sense of an absolute hiatus between the two. The dreamer and the dream-world are both in the *Chittakāsa* ('mental space'), only the assumption of phenomenal existence has made a scission in the ultimate Being, in which dreamer and the

dream world are one, by a dichotomy of subject and object consciousness. The same applies to the waking world and the Jiva in the waking state.

There are states of mind when a high level of Yoga is reached, when the difference between sleep and waking vanishes in the sense that one is as awake and conscious of oneself in dream as in waking and can control one's thoughts in dream and think there as rationally and consecutively as in waking; the only difference is perhaps that he knows that the outer body and the sensory organs are resting and he has withdrawn himself from external sense-objects and experiences but he is fully awake within. Sleep is then conquered.

Point 5. Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to and is any of them eternal and unchangeable?

That there are other worlds than this is admitted by the Vedanta. But Vedanta does not stress their importance or the acquiring of any minute geographical knowledge of those spheres for their general character is known as being within Maya or phenomenal world, bound by name and form cause and effect, space and time. Therefore these worlds are not eternal, but liable to change;

and life in them is liable to come to an end. Those worlds are determined by man's present works (*Karma*) and state of knowledge and spiritual progress attained in the *Karma-bhumi* of this world. The state in these worlds is thoroughly determined by the works and spiritual knowledge gained in this world, so it is within the grasp of man and his efforts at enlightenment in this world. The great thing is therefore to gain supreme knowledge (*Para Vidya*) in this world, then those worlds will be slaves to him. The other worlds are like this world and founded on this, only in those worlds the physical limitations of gross body and working through the body vanish, but mental limitations remain, as they are predominantly mental. Too much dwelling on and knowledge of the psychic worlds and acquirement of their powers are considered by Vedanta and Yoga as obstacles, first as they hide the ultimate truth, Self or Brahman, from view (on which all the worlds are painted as on a canvas) and secondly, the acquirement of psychic powers in man's present imperfect state and want of self-control will awaken his psychic desire, and the wonder and pleasure excited by the exercise of these powers will pander to his vanity, lead to their misuse for selfish ends and even for harming.

others and hence lead to his fall. They will bind him more to the phenomenal world by low desires and fattened egoism.

Point 6. Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world and *vise versa*?

Yes, communication is possible from one world to another, but no good purpose is served by that in the case of the worldly minded. It only increases the longing of man to remain confined in his present state of desires, the duality of love and hate, the personal, limited self and its little loves, joys and interests. He is prevented from rising from the state of little relations to the cosmic consciousness of Brahman, the Infinite.

Communication between persons in the waking state, as between dream and waking state, is possible when the mind is controlled and capable of great concentration. The mind is one and continuous, you and I form so many points in a continuous mental space. In the course of Yoga, this level of the mental world is reached by transcending the body-consciousness and ceasing to be limited to only one body and confined in only one mind. For, by the practice of Yama, Niyama, etc. forgetting the body-consciousness and ego-consciousness

by purity of life and unselfishness, by sympathy and feeling for others etc. - this level of the continuous mental world (भावार्थ्य) is reached and one can move freely there. There thought-reading and other things come of themselves. but they are then only used for good purposes.

Point 7. If, as some contend, the waking world is as unreal as the dream world and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awaking into this physical world) it may be asked: Why this so called higher state of illumination also is not a dream in relation to a second higher state and this in relation to a third one and so on a *ipi finitum*?

As this process of reasoning leads to an endless *regressus ad infinitum*, so rationally one is forced to posit an absolute First Cause. Moreover, there is a confusion of ideas. The state of illumination is not a *state*, it is called a state only relatively by reference to the *Vyavaharika* (relative, empiric) consciousness. How can it be called a state when knower, known and knowing, subject, object relation, are all one, and there is absolute unity without anything else? Even in the *Vyavaharika* state it (i. e. the state of Brahman) is not destroyed; it is only, according to Vedanta, although existent, mistaken for another. just as a rope is mistaken for a snake, but the rope does not really change into a snake by that,

Point 8. Is it possible for a dreamer to remain cognisant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

Yes, it is possible for a dreamer to remain cognisant during his dream state by attainment of control of mind. The first thing is to get control of mind in the waking state, for dream is founded on the impressions of the waking state. Even in the waking state how many thoughts and images are floating through the mind without our being fully cognisant or our only being imperfectly cognisant of them? The thing is to stop this not to allow any thought to enter your mind without your admitting it and being cognisant of it. Learn to be the witness of your thoughts, how one is entering after another and building castles in the air. When you are established in this practice and are cognisant of all your thoughts, their entry and exit, then you can alter, stop or create your own thoughts in the dream-state independently, just as you can consciously will in the waking state.

When this practice is established in the waking state, then also you will be able to keep awake in the dream state, be cognisant of your dream-thoughts and stop, alter or create them at your will, for dream is founded on the *Samskaras* of your waking

state and if the waking thoughts are controlled, the dream thoughts will also be.

Religious persons attain to this by what is called "recollection" in Christian theology or *Smaran, manan* (स्मरण मनन) or continuous remembrance of God without a break (like a continuous current of oil poured from one vessel to another). Attaining this they gain the power of continuous remembrance or cognisance and they are cognisant of all the thoughts of their surface-mind and can control them at will.

Point 9. Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?

If one becomes aware of his dream-state, it will change its character and may eventually cease if the dreamer so wishes. Instead of becoming incoherent and passive, it will be consecutive, rational, and self-determined. It will be just like rational conscious thinking in the waking state, only the physical body will be resting and the mind and sensory organs will be drawn away from outward objects.

Point 10. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?

This is answered by 9.

Point 11. To what extent is it possible to be cognisant of one's own dreams in sleep state, while sleeping?

It is not possible to be cognisant of one's own dreamless-sleep state, so long as one is bound by the senses and mind. For the ordinary man one enters the dreamless state but is thoroughly unaware i. e. loses his consciousness. In the dreamless state, there is no thought or any idea of the external, one is then united with the Brahman, but being in ignorance, he is not aware of it. His Samskaras, ignorance, sense and mind all remain in seed-form, and he enters *Susupti* (dreamless-sleep) when persisting in ignorance, therefore even being united with the Brahman, he does not know.

One can remain awake in the dreamless state, when he has transcended the mind and senses; when he has realised the transcendent perception of the Brahman. This is equivalent to *Samadhi*.

Point 12. What is the state of consciousness of a person after the so-called death of his body, viz., does his personality survive and does he know that he is dead?

Yes, the personality survives, which is then termed the *Sukshmasara*, consisting of (1) five sense-*Indriyas*, (2) five *Indriyas* of work, (3) *Manas* and *Buddhi* (4) five *Bhuta-sukshmas* or the subtle state of the five elements. In the cases of very body-bound persons and

desire-bound persons, for some time after death, they cannot separate their mind from the body and get over the attachment for it, and hence they hover about it, but then finding unable to act through it, and forced by *Karma* they have to break the illusion. More advanced souls know at once their body has fallen and they ascend higher spheres.

Point 13. How can the created beings of the waking world and dream creatures of the dream world know their creator or dreamer?

Do the 'created beings of the waking world' refer to imagination? Then neither they, nor the dream-creatures have any existence of their own apart from that of the man imagining or the dreamer. The very question, therefore of how they can know this creation is beside the point. Supposing they were endowed with minds they would come to know the dreamer by the latter attaining control of mind and knowing the dream-creatures of his own mind, when this consciousness of the dreamer will be reflected in the dream-creatures.

Point 14. Is there any ultimate Reality, eternal, conscious and ever present in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?

Yes, there is the ultimate reality of Brahman, conscious and ever present in all states or worlds. It can be realised by attaining अपरोक्षानुभूति by (1) the way of Jnana viz, in *vichara*, by hearing, thinking, meditating on the Vedanta texts and attaining to the knowledge of Brahman, and being one with it. 2. By *Yoga Sadhana*, by following the *Yoga* of Patanjali with its eight limbs and attaining to *Samadhi*. 3. By unselfish work. 4. By purifying and elevating and broadening the human love, till it is one with the transcendent and universal Love which is Brahman.

IV

By Mr. R. Krishnaswami Aiyar,
M.A. (*Sanskrit*) B. L.

Contributor of Articles on "God and the Universe," "The Best Temple I have ever seen", "Faith", "published in the "Hindu Message", Born 1889. — *High Court Vakil, Tinnerelli (Madras.)*

By Mr. R. Krishnaswami Aiyar, M.A., B.L.

What we signify by the word "personality" is really a composite conception. When I say I am writing, I include in the conception of personality signified by the word "I" even the pen with which I am writing; for without the instrument of writing I cannot be said to write. Strictly speaking I must say "The pen becoming the instrument of my will writes" But nobody says so because our intellect refuses to grant to the inert pen sufficient independent individuality to qualify it to be the subject of the action of writing. We therefore say "I write" including in the "I" even the pen itself. It will therefore be our first duty to determine what is the real personality and what are the instruments which we sometimes include in the ordinary conception of the personality. A little introspection will show that the physical body is but a habitation for the real person within who uses it for the purpose of functioning through the mind or the sense or merely for resting after such functioning. It stands in the place of a court house to the judge and nothing more. Further thought will also show that the mind

and the sensees are but instruments of the real person within for the purpose of experience. Behind these, the habitation and the instruments, there is the dweller in the habitation and wielder of the instruments, the real personality, the 'I' in us.

With this preface I shall proceed to answer the questions.

Point 1.—It is the 'I' that sleeps; it is the 'I with the mind' that dreams; it is the 'I with the mind and the senses' that wakes up.

Point 2.—It is the same *I* that sleeps, dreams or is awake; but as the *I with the mind and the senses* leaves behind the senses while beginning to dream, the dreamer cannot recognise in himself the waking man. But as the dreamer, the *I with the mind*, only adds to himself the senses while waking and therefore subsists entirely in the waking man the latter is able to recollect the dream experiences. It may seem at first sight that the senses are *not* left behind while dreaming as we actually, see, hear, etc., even in dreams. But the truth is that when we seem to see, hear, etc., in dreams we do *not* make use of the senses; the senses which we seem to have in the dream state have only as much reality as the physical body that is seen to function in dreams.

Those senses and that physical body are as much creations of the dreamer as the dream world itself, all of them owing their origin only to the recorded mental impressions. That the mind left to itself is competent to project out images and actually visualise them without the use of the real senses can be seen from a consideration of the cases of imagination and lunacy where the mind is endowed, consciously in the former case and unconsciously in the latter, with considerable creative power.

Point 3.—As above stated, the real personality, the *I*, is the same in each state. If, however the *I with the senses and the mind* is conceived of a distinct personality and the *I with the mind* alone as another, the dreamer cannot subsist while waking nor the waking man while dreaming.

Point 4.—The dream world is not external to the dreamer. The dream world is but a projection of the *vasanas* or impressions recorded in the mind of the dreamer. If there is some defect in the retina, the eye sees specks dancing before itself; the specks have really no existence but are the creation of the eye itself. So with the dream world. The dream world cannot be distinguished from the waking world *during* dream state.

Point 5.—The other worlds to which men go after death are as much waking worlds as the world now before us. Only the nature of the physical body of habitation is different from what we have here; the mind and the senses which function here in the waking state remain intact even after death. Any world which is an object of experience cannot but be finite; being finite, it cannot be eternal or unchangeable.

Point 6.—A dreamer cannot communicate with his waking friends as such. Though a dreamer may seem to see his friends in the dreams, the shapes that he sees are but his own creations and any communication, therefore, to them professed to be made by the dreamer cannot be transmitted to the real waking friends. A waking man possessed with a strong mind, can, however, communicate with the dreaming friend so as to affect his dreams; it will really be a case of telepathic influence.

Point 7.—The dream world disappears when we wake up; the waking world disappears when we get the higher illumination. In the state of that higher illumination, a state altogether beyond that of the waking world external to ourselves, then cannot and does not remain any world or object still

external to ourselves requiring a still higher illumination for making that world or object disappear. There can, therefore, never be a progression *ad infinitum*.

Point 8.—It is not possible for the dreamer to remain actually cognisant *during* his dream state, of the fact that he is dreaming. However by constant meditative thoughts during waking states regarding the impermanence and unreality of all phenomenal existence on the analogy of dreams, he can, even as dreamer, be in a position to doubt the reality of his dream experiences by carefully analysing them even in that dream state and to have a suspicion that he might be probably only dreaming them.

Point 9 —The dream will disappear the moment the dreamer actually recognises its dream nature.

Point 10.—As the dreams are but the projection outward of the recorded mental impressions, you can by intensifying the mental impressions during the waking state regulate the nature of the dreams. It will be impossible for a celibate who avoids even the thought of women to dream of sensual pleasures. By a regulation of our mental activities while awake we can determine beforehand what dreams to dream.

and what not. But as the number of mental impressions already recorded are countless, it may not be possible to stop dreaming altogether.

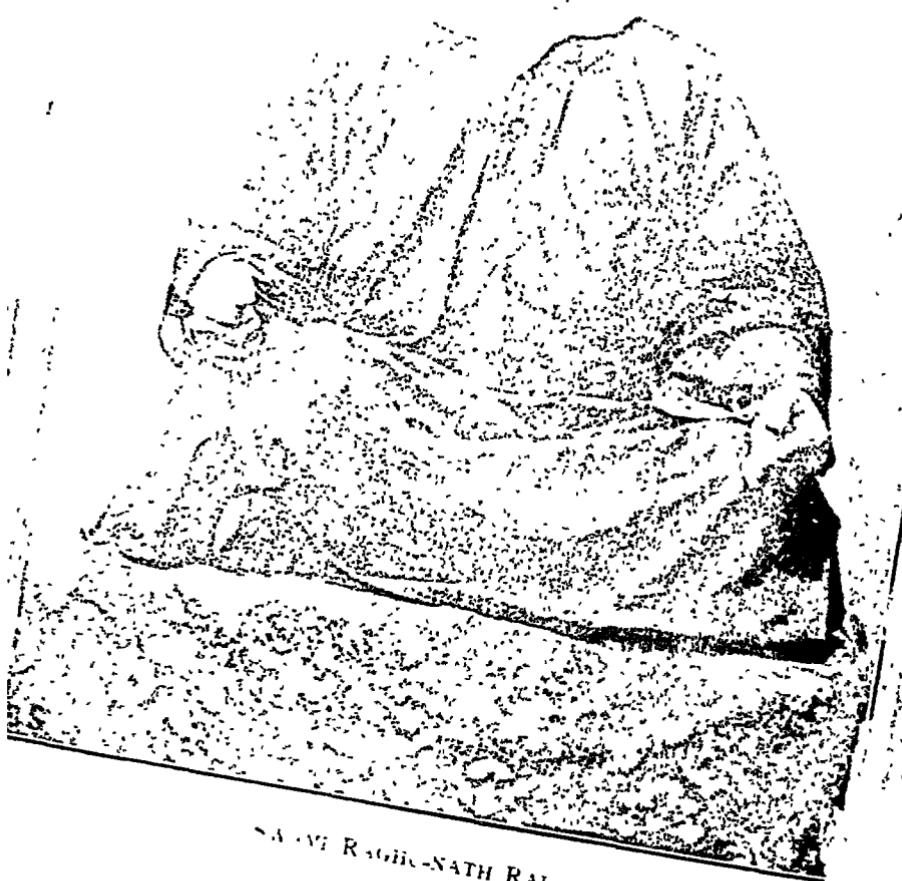
Point 11—As in dreamless sleep only the sleeper exists, it will not be possible to be cognisant of the sleepless state as it does not exist independent of himself.

Point 12—As only the physical body of flesh and blood is abandoned when dying, and not the mind or the senses, the personality does survive and he knows that he is dead in the sense that he has not got now that particular physical body which he was inhabiting till then.

Point 13—It will be impossible for the created beings or the dream creatures to know their creator and dreamer. The highest conception that they can have of him cannot be free from the characteristics found in themselves. That is why the highest conception of the creator is a personal God. The reality of this creator is on the same par with that of the created beings themselves. If the created being or the dream creature does *really* know the real creator or dreamer, the creator or the dreamer and the created being or the dream creature will both disappear at the

same time and merge into the absolute single Reality.

Point 14—The ultimate Reality which appears as the *I* in all the states is eternal and even conscious and the method of analytical introspection prescribed in the Vedanta is common and acceptable to the whole of mankind and more.



S. VI RAGHUNATH RAJ
O 1880.

V

By Swami Malik Raghunath Rai.

Editor "The Peace" Author of "The Science of Self."
Son of the late Saint Swami Malik Hemraj, the author of "Gulzar
Maani," "Aftab-i-Haqiqat." and other works in Urdu and
Hindi. Born 1880—*Multan*.

By Swami Malik Raghunath Rai.

INTRODUCTION.

Before beginning to answer the 14 questions set by the compiler of the "Dream Problem", it seems proper to reveal to the reader the religious anatomy of the human being.

The human body is ruled by the Self, and consists of seven coats or realms, interpenetrating each other. These coats are the seven vehicles of the Self, by means of which it cognises the seven corresponding worlds about It. The Matter of the Universe is divided into seven degrees of density, each degree forming a separate realm, though intermixed with the rest, yet distinct from them owing to its distinguishable *state* or *form*. These seven degrees of Matter are termed the seven *planes* of the Kosmos. It is these planes that are called *lokas* in the Sanskrit works. It should be fully understood that these seven *lokas* or worlds are not distinct or separate in situation or locality; but that they interpenetrate one another, and are distinct only in *state*, *form* or degree of tenuity. In other words, they are co-present and co-extensive everywhere.

The analogy of these seven *lokas* may be had from the seven states of Matter in the physical world, which is only one of the *lokas*; the densest, and therefore, the lowest of all. These seven states of the physical Matter (*sthula loka*) are 1-Earth, 2-Water, 3-Fire, 4-Air 5-Ether No. 1, 6-Ether No 2, and 7-Ether No. 3. The first five of these have already been discovered by the physical science; and the last two are yet to be known Just as these seven states of the *sthula loka* interpenetrate each other, and yet are quite distinct on account of different densities; even so are the seven *lokas* (worlds), which correspond in density and distinguishability to the seven sub-planes of the physical plane. Other planes too have each similar sub-planes to those of the physical plane, enumerated above.

It may be remembered too, that each plane has laws of its own, and has a separate population that could not appear in the other planes. This much is enough as to the seven *lokas*.

Now, as to the seven bodies, or coats over the Soul. These coats answer to the seven *lokas* in point of density and nature. The physical or the outermost coat corresponds to the physical world, and is calculated to

cognise same, and so forth. Without the appropriate coat, the corresponding world is non-existent to the Soul. The seven coats are the essences of the corresponding seven states of Matter.

As to how the seven coats, and the seven worlds have come to be, I cannot here fully reveal the metaphysics of their origin. The only hint that I should like to give here is that the *kosmos* is the dream of Self, and that through the necessity of the natural dream, the Trinity of the subject, the object, and the copula has arisen. To tell the truth, these have not sprung up in *reality* but do only appear to have arisen. The trinity, and hence the variety, is a dream in as much as it can be neglected spurned, ignored, repudiated and transcended. One might use or refuse to use them. One might defy the laws of nature and not care for his body even. Besides, it is the neglect of variety that leads to peace and harmony, the proof of Truth. These facts clearly show that this trinity is merely an accident, and hence is, definable like a non-reality. Again, its neglect being essential to Peace it must be, therefore, merely nothing, or emptiness, yielding not a tittle of fruit.

Now, since the true definition of dream is an *accidental pageant*, having nothing to do with the Essence or Reality of the self having no oil of satisfaction to yield, the *kosmos*, therefore, has been most rightly described as a vast dream or unreality. It is *real* for the accidental trinity, but quite unreal for the essential unity. Only metaphysical minds that have been refined and cultured by self-control and meditation would comprehend this acme of philosophy; while to others of less culture it would sound as an idle gossip, under the sway of a narcotic. The world is a dream, because it is devoid of satisfaction; and since the soul is ever hungry, however much it may grasp, use or possess it. The fact is that the *kosmos* is a dream in as much as I am in a position to call it as such. Since I am judging of it, I must be distinct from the same; and since it is distinct, it must be alien in nature to the judging Self, the standard or Reality. This cogent proof is sufficient to establish the theorem that the universe is unreal like a dream.

Self and Soul—One thing more should be comprehended before the answering of the questions is taken in hand; for without

understanding it, few readers might follow my intention. There is a great confusion in the world as to the definitions of Self and Soul. Most people use them interchangeably, and it is hence that the Dream Problem is an enigma yet, and not an open fact.

Self is the all-pervasive Essence or Be-ness. Beyond time, space and motion does it lie and within It there is no other thought, than that it is One, without a second. This blessed consciousness is the nature and essence of the self. It is this nature of the self that is so uniquely expressed in the Hindu logion: *Aham-brahm-asmi* (I am the All), and in the Mohammedan creed: *La Ilah-Il-Allah* (None else without Me). This law is the nature or import of the self. And this law of uniqueness is all-pervading as is evident from the differing varieties of the world as well as from the envious tendencies of the creatures. More about it later on.

Soul, on the other hand, is specialised self, isolated, in fancy, under the stress of the self's natural thought or Law. Soul is deluded self; Soul is limited self; soul is bewildered self; soul is particularised self; soul is dreaming self; soul is imprisoned self; and soul is banished self. Such is

soul, but the soulhood of the soul is no reality, inasmuch as its limitation is only fanciful, and is removable by *determination*. It is this soul that is subject to the dream of life. When, however, its fetters of fancy are removed by pure love, its limitation of the body dissolves, and with its dissolution, the magic pageant of the *kosmos* disappears. Such is soul. It is unreal in so far as its *limitedness* is concerned, but it is real in so far as its essential self is concerned. Soul, thus is real-unreal, while *se f* is real.

The Kosmos.—The *kosmos* and soul are but the two aspects of one and the same thing, inasmuch as they are inseparable, interdependent interacting, inter-understanding and interpenetrating. One is for the other and with the other. The extinction of the one is the extinction of the other while the existence of the one is the existence of the other. This interdependence shows the sameness of their nature.

Further, all the mysteries of the *kosmos* are in the profundity of the soul. It is the soul that understands the universe; and it is the soul that is satisfied as to the rightness of its understanding. It is the soul that objects to external accidents

and it is the soul that satisfactorily accounts for them. Does not this fact show that the soul is the essence of the universe, and not distinct from the same?

Again where is an *atom* that is devoid of a soul? On scrutiny, the universe will be found to be a massed multitude of souls. And the separate souls will be found to be but many reflections of one and the same soul in the broken mirror, as it were, of time-space-motion. The oneness of the numerous souls peeps out from the facts of 1. Common aim, 2. mutual understanding, 3. reciprocal sympathy, 4. identical interest, 5. possible union, and 6. philanthropic spirit.

Thus do we see that the kosmos is but one soul, and that the soul as such, is the self limited self. The soul or the universe thus is but a fancy or whim or dream of the Self. The dream, however, cannot happen unless and until that self fall from heaven to earth, or from thoughtlessness to thoughtfulness. And since the thoughtful Self is termed the Soul, the dream of the universe, therefore, is an accident of the soul-state and hence is incident or apparent to the Soul alone.

One thing more about the self and the Soul. They are the back and front of one

and the same thing. With the self, soul must remain and with the soul, self must remain. The consciousness of 'I' and none else, is eternally present in the self, and the soul is the self rent with this consciousness. In its purity and sheerness self is *thoughtlessness* alone only I in itself. This aspect of the self is termed God, or the self *par excellence*; while the aspect of thought with "None Else" for its essence is the soul or the universe. Thus, the universe as well as the soul is an eternal accident of the thought of "none else". Now since the soul is but the self invested with the thought of "none else" it is thus *limited but delusively*. It is hence that the *form* of the soul or the universe is but illusive, while their *essence* is the eternal or the real Self. The change is the proof of this theorem, and the changelessness under the change is what is the real Self or God.

Bondage and Salvation—One thing more about the soul. It is in bondage only as long as it is confined by the whim of separateness. When, however, this whim wears out by the realisation of unity, and by the exercise of universal love, then the confined soul awakes to its all-pervasive reality, and thus, metaphorically, re-unites with the Self.

or God, This re-awakening from the *dream of separateness* by experience, exertion and meditation is what is termed Salvation. From the view-point of the self, the dream is momentary, whilst from that of the soul, it *seems to dilute* over myriads of years. Under the magnifying glass, as it were, of time, a single instant *appears* to expand into a measureless aeon. Such is the magic pageant of the world a veritable dream, because I feel it as alien and rejectable.

Conclusion. Having said so much as a preliminary, I would proceed now to succinctly answer the 14 questions, put by the learned Editor of the dream problem. It should be remembered, however, that the answers as well as the above discourse will be understood by those alone who are refined by experience, chastened by piety and purified by penance. Except such people as are sublimated by self-realisation I dare say very few readers will be able to comprehend the pith of my dissertation. Words it will be easy enough to understand, but the essence of them it will be too difficult to extract. The young and inexpert graduate of the age, tipsy with distraction, and maudlin with selfishness will be ill able to appreciate the explanations, and will rather call them as

mere gossips or dreams, stated under the stress, as they will fancy, of the *bhīng* narcotic. Howbeit, I would commence my work below.

The Answers to the 14-Points

Point 1. Who is it that sleeps? who is it that dreams? who is it that wakes up?

The answer to this question I have already given in the Introduction. It is the *soul* that sleeps, it is the *soul* that dreams, and it is the *soul* that wakes up.

The *conditions* must be connected with the *conditioned*, and not with the unconditioned or the Absolute. Only the limited can experience, and never the unlimited. The difference is possible only in the *partitioned*, and never in the All. Since the limited or conditioned state of the self is termed the soul, the soul, therefore, is it that sleeps, dreams and wakes.

Point 2 If it is one and the same person, what prevents him from knowing, *during his dream state*, that he it is who, before going to sleep, was waking, and is now dreaming? and what reminds him on awaking that he it was who was dreaming when asleep?

It is certainly *one and the same soul* that passes through the successive conditions of waking, dreaming and sleeping, since such is the conviction of every body, from a child to an aged person. No one needs the proof of his identity through these successive and

recurrent experiences. Everybody expects dreaming when he goes to bed, and everybody believes himself to have dreamt and slept on awaking. This universal belief is the proof of the identity of the soul through these three conditions.

Now, how these conditions arise. The ultimate reason of this succession is to be traced in the primal trinity of self, not-self and the nexus of negation between self and not-self. The dream-state corresponds to the nexus of negation, which is the more unreal of the unreal items in the trinity. Hence it is that dreams are the most shadowy of the three conditions.

Now I would tell why, in dream, one is unable to remember his waking experience; and why on the contrary, *while awake*, he does remember his dream-romance.

For understanding this secret, one should learn first the mechanisms of both the waking and the dreaming conditions. In the waking condition, the mechanism employed by the soul consists of both the gross and the subtle bodies, whereas in the dreaming condition, the soul employs only the *subtle body*. In the deep sleep however, only *causal body* is employed. Herein lies the rationale sought above.

In the *dreaming condition*, there being at work only the subtle body, the soul is stript of the physical body, and thus is severed from it for the time. It is thus that the aloof soul is devoid then of its late connection with the separated physical body, except in so far as the essence of the physical experience is concerned, that is saturated in the subtle body. The essence, however, present in the subtle body, is general and impersonal, without the details of the *doer*, the sufferer, and the manner. It is hence that in the dream condition, the soul cannot tell whether it was once connected with the waking condition. However though the soul does not *particularly remember* while in dream, its waking condition, it does, notwithstanding, remember it *generally*, in so much as it employs the waking experience in the fabric of dreams. The want of the *particular remembrance* is due only to the want of the *particular apparatus* of the waking condition.

In the *waking condition* on the other hand there being present both the physical and the subtle bodies; the soul, therefore, can testify while awake, to its late dream-condition. It expressly declares, in the waking state, its identity in the dream condition, because its dreaming apparatus is co-present with its waking one.

Such is the rationale required. Let it be remembered, however, that the self of the soul neither wakes, nor dreams nor sleeps. It is the personal self, or the self enveloped with a coat of body or personality, that undergoes these experiences. And it is the personal self that is termed the soul. The personalities are its *desires* densified, and the *desire* is the limitation or imprisonment of the self in the soul-condition.

I hope this brief answer is enough to satisfy a cultured and metaphysical intellect, and hence I close it with the sincere wish that this illumination may finally resolve this knotty strand of the dream-problem.

Point 8—If the personality in each state is different, what becomes of the waking-state-personality during dream, and what of the dream-personality during waking state.

The answer to the question third, is contained in that to the question second. The personalities of both the waking and the dreaming conditions are indeed different. As explained in the last preceding answer, the personality of the dreaming condition is the *subtle* or *astro-mental body* while that of the waking condition is the combination of the *subtle and the physical bodies*. In the dreaming condition, the soul wears

or uses only the subtle body, whilst the physical coat is put off; to recover by rest from its fatigue and languor, whereas in the waking condition, the soul puts on both the subtle and physical coats, the subtle body being less liable to fatigue than the physical, taking rest, as it does, during the deep-sleep condition. Such is the account of the personalities in the dreaming and waking conditions.

Point 4.—If as many believe the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

Before one is able to understand the answer to this question he should comprehend the metaphysic of 'internal' and 'external'. Metaphysically there is no difference between 'internal' and 'external'. They are the two sides, as it were, of one and the same fact. The precise correspondence of the *internal* and the *external* testifies to their absolute identity, and the *external* of the one being the *internal* of the other is an additional proof of their sameness.

As explained in the Introduction the soul and the *kosmos* are identical. It is the same thing as to say that the *internal* and the *external* are the same. It is the concept of the soul that appears as a percept;

since either cannot exist without the other. With this brief hint as to the philosophy of the 'internal' and the 'external', I would proceed to offer a succinct answer to the question in hand.

The dream-world is both *within* and *without*. Corresponding to the subtle *body* within, there subsists, as told above, a subtle *world* without, interpenetrating the physical world. It is only as much real as the physical world is, neither more nor less. It is real for the deluded soul but unreal for the pure self. Its externalness as well as its ignorability is the proof of its unreality. The appearance of the worlds is due only to the limited view of the soul. Their changeability is the further proof of their instability or unreality. The disgust that they arouse forms a further proof of their jejuneness or vanity. It should be remembered, however, that the worlds are false only in so far as their changeful form is concerned, but are true in so much as their substratum of the form is concerned.

The creator of the dream world as well as of all other worlds is the self or God. Met physically, they are the result of the imagery of the self as to the not self. The union of self (real) and not-self (unreal) breeds the mongrel soul (real-unreal), and

at the same time the hybrid universe (real-unreal). The further details of the cosmology could be found in the higher works on metaphysics, and in the deeper recesses of meditation. Here is enough to say that the world is but the whim of the self, condensed or coarsened, as it were.

The distinctive features of the dreaming world are better felt than described. It is distinguished from the physical world, just as water is distinguished from the earth. Just as the distinction between the earth and the water is plain enough to a grown-up person, but is too vague to a child, even so the difference between the physical and subtle worlds is clear enough to an adept but is too misty to a novice who regards the physical world only as all in all. The distinguishing feature of the subtle world is subtleness, or greater refinement, which distinction is appreciable only by highly refined souls, but is a nonsense to the dull minds of the physical souls.

It might be told in passing that the ordinary scenery of the daily dreams is not a direct beholding of the astral world by the soul through a developed eye of the subtle body. It is not a direct viewing through developed will-power, but is rather an accidental experience, distorted and caricatured, of course,

by as yet glazed or bedimmed eyes of the astral body. When, however, by persistent self-control, and by steady concentration, the visual organ of the astral body is deployed and clarified, then the scenery of the astral world assumes another form; and when the astral eye is fully unfolded, it becomes easy for the soul to distinguish between physical and astral things. Then, the physical memory too is clearly retained by the soul, whilst engaged in the astral study. Before such opening of the astral eye it is impossible for the soul to distinguish in a dream the astral experience from the physical one. I hope this is enough to answer the question in hand.

Point 5.—Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to, and is any of them eternal and unchangeable?"

As hinted in the Introduction, the universe is a conglomerate of seven interpenetrating worlds. They are graded according to the density of their material; and the denser worlds are regarded as the lower ones. The terms 'lower' and 'higher' are not used literally to denote any difference of spatial situation, but they are used metaphorically to signify their grosser and finer tones of vibration.

Just as the universe is composed of seven continually attenuated worlds, even so is the body constituted, so that the body is rightly termed the microcosm against the kosmos which is called the macrocosm. The body is the quintessence of the universe, so that the bodily organs are the extracts of the corresponding planes and sub-planes, each one able to cognise and sense its parent plane or sub-plane. The affinity of different organs with different classes of matter is an indubitable proof of their common origin and identical nature. Well, this is enough for this concise treatise. How bodies are correlated with the corresponding planes is a deep metaphysical subject, and thus it cannot be fully treated here. Wise people can easily dilate upon the hint that I have given here.

The present-stage soul is concerned with the three worlds (Triloki) only. As during its single life-time the soul daily passes through the three states of consciousness (waking, dreaming, and sleeping) in succession, even so during its entire pilgrimage the same soul separated by loves in the three worlds of matter (Triloki) one after another.

The world is a world of correspondences: What is happening on a smaller scale is

found to happen on a larger scale also; and there is no limit either to the *smaller* or to the *larger*. So that there is a cycle within a cycle, and a cycle without a cycle, there being no limit either to *within* or to *without*. In such a world of analogy, do we all live, and remember, dear reader, that analogy is a refraction of identity, or that analogy is a corollary of identity.

Well, the three worlds, through which the pilgrim soul continually journeys are: the physical, the astral, and the mental. They are respectively called in Sanskrit *bhur loka*, *bhuvar loka*, and *svar loka*. They may also be called *jagrat loka* (waking world), *svapna loka* (dream world) and *sushupti loka* (deep-sleep world).

When a human being is said to die, he only casts off his slough of the physical body, but still retains the six remaining sheaths over his soul. He is dead to the physical world (*bhur loka*) only, but is still alive to the remaining worlds. He has then still to live successive lives in the astral and mental worlds. After the physical death, the soul with its outermost coat of the astral body surely feels the astral world as the solid world just as he had regarded

the physical world in his physical life. Thus, the feeling of solidity is a relative one, the coarsest matter under cognizance of the soul being regarded by it as the solid world, however refined that coarsest matter be from the view-point of the physical world. A further surmise from this fact proceeds that from the standpoint of an ultra-physical world, this physical world may be felt by the engrossed soul as a subtle world like the astral. Well to the point, after, however, the lapse of the astral life, which happens on the exhaustion of the sensual desires, and which has been estimated by occultists to extend over about 1500 years in physical terms, the soul loses its outermost astral body, and then its outermost coat becomes the *mental* body. To speak in ordinary words, the soul dies in the astral world, and is reborn into the *mental world*. Now, the mental world is as solid and resistant to the soul as the astral world had been in its astral life, or the physical world had been in its physical life. In this world too the soul leads a longer or a shorter life according as it is richer or poorer in the purely mental and moral wealth. After the soul dies in the mental world, it has then completed the post-mortem cycle, corresponding to the daily life cycle of waking, dreaming and sleeping states.

After the above described cycle is over the soul awakes, as it were, into the physical life again, and is re-born amid appropriate circumstances (settled by past deserts) in the physical world. Thus, again the cycle commences. In this way, the soul is ch' stened and sublimated by passing through myriads of successive cycles, until its narrowness or selfishness are worn off, and the soul expands into its pristine infinity. Then it is no longer bound, or it has attained salvation. Such is a brief description of the pilgrimage of the soul, from bondage to salvation.

One thing more about the invisible worlds. In the long pilgrimage there arrives a time, when the physical body is of no use to the advanced soul. Then the outermost body of the higher soul is the astral body; and then its post-mortem cycle consists of the astral, the mental, and the spiritual worlds. Similarly, when the necessity of the astral body too is over, then the cycle of rotation includes the next higher world within it and so forth till the seven worlds are exhausted. From the scheme, it is plain that always the cycle of revolution consists of three worlds. In the last stages of the advancement, however, the cycle shrinks, and consists first of two worlds

and finally of one world, if these superfine states may be called *worlds* at all.

Such is a succinct description of the finer *worlds*, and of the soul's connection with them. The soul is empowered to so illumine itself by certain systems of self-control as to cognise and handle the subtler worlds in the physical body, and to communicate with the denizens of those worlds in the same way as it does with the people of the physical world. Instances are present in the world to substantiate this possibility.

In fine, it may be said that not one of the seven worlds is absolutely eternal and unchangeable. The higher worlds may be relatively more lasting; but no world can claim the eternity of the immaterial and inconceivable. The conceivable must be limited by time, space and motion, however vast be its limits. The intellect cannot conceive limitless and therefore what it conceives must be *limited or non-eternal*.

Point 6—Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world, and vice versa?

As said above, communication between different worlds is as possible as it is between different climes in the same world. There is no question about the possibility;

but the practicability is not easy to attain. In the ordinary state of dreams, a dream being *imposed* rather than *invoked*, there is no *will* behind it, and hence no resolve for communication can arise. Besides, there being no active memory of the late physical or waking condition, no desire, and hence no action of the communication in question can occur. The will in the ordinary dream-state being a secondary or lower *will* only, which is indistinguishable from desire; a higher degree of determination, therefore, is impossible in that state, unless it has become habitual by repeated physical actions.

Howbeit, there is a way in which a person in the dream state can communicate with persons in the waking state, and *vice versa*. The *way* is the *strength of will*. If the will of the dreamer be strong enough to keep under check the vagaries of the mind, it has then attained the directory power for thought. Such a will if impressed by repeated self-assertion on the astral body, can direct, under the force of habit, a thought or desire to a waking person. But remember that the dreamer does not then know the fact that he is in the dream, and that he is dealing with a wide

awake person. The dreamer, when shooting out a thought to a person, is under the delusion that he is as awake as the addressee is, the real difference of states being unknown to him. And this knowledge of difference is impossible in the dream state inasmuch as the different bodies for dealing with astral and physical beings are not co-present in the dreaming state. In the waking condition, however, the difference is known to the waker, because his both vehicles are co-present. A strong-willed waker can determinedly dart his thoughts, good or evil, into the minds of sleepers, and can by repeated action mould their astral bodies to his desire. But answers are difficult to receive in either case as the senders of the thoughts are unknown, both to the dreamer and to the waker. Thus the communication, if practicable is *one-sided* only, and does not amount to the degree of conversation. Such is the law of the ordinary forced dreams.

When, however, the astral vision is cultured and developed one can wilfully and directly roam through, and converse with, the astral (dream-world) beings, while in the waking state. He is then aware of both the states at the same time. He can work wonders then and can make

wakers to sleep, and sleepers to awake. He can converse with gods and demigods in the finer worlds; and he can turn and modify emotions and sentiments. The conversation with the finer-world beings is complete in this case, whereas, it was imperfect in the case of forced dreams, accidentally happening during sleep. Astrally cultured adepts can doff their physical bodies at will, and flying through the astral world, can visit a friend at a vast distance, and entrancing him there, can talk with him. Such folk are called real somnambulists. They can impose sleep as well as they can chase it.

Such astrally cultured people can directly communicate with the human kinsmen or others, who having been dead in the physical world, live now with the astral body as their outermost coat. They thus deal with wraiths and ghosts, and receive informations otherwise unknowable.

Mesmerised subjects too can directly communicate with the astral or higher beings inasmuch as their souls are centred by an external force in their astral bodies.

Now, how to develop the astral vision whereby communication with the astral world is possible? The only way to do so

is to cultivate concentration by daily punctual exercises. Let self-control be practiced by wilfully resisting temptations. Let vows and fasts be undertaken with strict resolve, and let them be observed with a fierce determination. Such actions invigorate the will, and thus develop concentration. Besides the practice of breath-control too, commenced with an easy exercise, and enhanced by gentle progress, this admirable practice too insures concentration, and thus helps the development of the astral body. Such are a few of the ways in which the culture of the astral body can be effected. It should be remembered, however, that pertinacity and perseverance are the two conditions of success in any aim or undertaking.

*Point 7—*If, as some contend, the waking world is as unreal as the dream world and we know of the unreality of the former when we wake up into a higher state of illumination (just as we know of the nature of the dream on awaking into this physical world) It may be asked: Why this so-called state of illumination also is not a dream in relation to a second higher state, and this in relation to a third one and so on *ad infinitum*?

As explained in the Introduction; the entire universe of appearance, whether fine or gross, is as unreal as a dream; inasmuch as it cannot claim the omnipresent self's reality. What is changeable must be unreal; and what is relatively prominent must be

delusive only. What is the object of study must be distinct from the self. Now since there is no room left beside the omnipresent self the object of study, therefore, must be fantastic and illusive. Again, what is alien in nature to the self must, of necessity, be unreal inasmuch the standard as well as the proof of reality is self alone. Thus, it is undoubted that all the so called states of illumination are as false, illusive and unreal, as a dream is; and the last proof of this presumptuous assertion is that they are at the mercy of the Self as to how they should be judged and that they are, each and all thwartable and defiable by the Self. What cannot stand before defiance and what readily and unlimitedly yields to design, policy, force and resistance, must surely be but a shadow or a phantom or a void. Again, the higher the will ascends in point of force and heroism, the more timid or yielding does matter (however fine) become. So that when will becomes the strongest, the matter must get the weakness or the most yielding. Since the *limit of yieldingness* is *emptiness*, the world, nay the kosmos is but an empty show to the man of fully-blossomed will. The appearance is due to the weakness of the will, or ignorance; and it is truly said that the cause of the

universe is ignorance merely. Thus there is no reason why the entire kosmos, with all its higher and lower parts, is not false or unreal. Had it been real no one could have ventured even to call it as unreal; for what is real must be all-present, and hence one with the Self. What is one with the Self, cannot be judged by the Self, as one cannot judge of one's own self.

Point 8—Is it possible for a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

As said above, dreams are of two sorts: one *imposed*, and the other *invoked*. The *imposed* dreams are brought about by the languor and fatigue of the physical body, whereas the *invoked* ones can be made to appear at the will of the dreamer. The *imposed dreams* are the lot of all persons from a clown to a saint, whereas the *invoked dreams* are the lot of an adept or a magician only.

In the case of *imposed* dreams, it is impossible to feel a dream as a dream in the dreaming condition. But as explained above in the case of an *invoked* dream, it is possible to distinguish a dream from a wake, even whilst dreaming.

The power to travel at will through the astral world can be acquired in the manner

explained under question 7), Concentration must be developed in order to open the astral eye and for concentration a regular and persistent practice of self-denial (*tapas*) is absolutely necessary. The wanderings of the mind are to be checked; and utter thoughtlessness is to be acquired. By vows and penances, observed for designedly fixed periods, the will-power is immensely increased, and by the increase of will-power concentration is attained. Thus is the astral eye brought under the sway of will and thus are the *invoked* dreams made possible.

Point 9 Will a dream cease or continue, if the dreamer becomes aware of its nature during the dream state?"

An *imposed* dream will cease, when the dreamer becomes aware of its nature during the dream state, whereas an *invoked* dream has already with it such an awareness of the dreamer. The reason has already been explained in the answers to the previous question.

Point 10. How far is it possible to stop, alter, or create one's own dreams as one wishes? what are the means to do it?

The answer to this question can be found in the answers to the preceding questions. It has already been said that the power of stopping, altering or creating dreams is with adepts only who are adorned with the glory of inner illumination. Only a high

order of will-power, and a sufficient success in the culture of the soul's inner sheaths, only these credentials can secure the powers in question and none else.

The means to acquire this power have been sufficiently hinted and explained in the preceding pages. I think a repetition here will be regarded as redundant.

Point 11.—To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?

A dreamless sleep is a state of content and satisfaction, devoid of desires, and stript of anxieties. Dipped in that stream of *lethe*, as it were, one assuredly gets renewed, his brain being re-paired, and his body mended. The soul while asleep, is surely cognisant of that blissful state, and brings back its memory of bliss into the waking state too. Every one avows, when awake that he had, last night, a very sound and enjoyable slumber and that thus all his weariness had been quite healed. This remembrance, and further a desire to have a fast sleep, these two facts bear testimony to the theory that the soul is cognisant of its sound sleep state.

As regards the details of the sound sleep experiences, they cannot be brought into the waking life, because the cerebral nerves

are not developed enough to reproduce the higher life extremely rapid vibrations. In the case of adepts, however the nerves are so much refined as to be able to resound such a sublime strain and music and they thus, do remember in the waking state the queer and beautific experiences of a deep and profound slumber.

The practice of concentration, coupled with the ardent desire to develop such a higher memory, can surely bring about in due course of time, the divine aptitude in question.

Point 12—What is the state of consciousness of a person after the so-called death of his body, viz: does his personality survive, and does he know that he is dead?

The answer to this question may be gathered from the answer to above. However to briefly re-say what has already been said, a soul after doffing his physical body (or dying physically), still retains the six remaining sheaths over it, to deal with the six corresponding six finer worlds.

After the physical death, the soul's sphere of consciousness is greatly widened, and his circle of information is greatly enlarged. His ken is immensely broadened and his locomotion is prodigiously increased. He can fly faster than the fastest birds; and he can see all round at once to

any distance. The hampers of time, space and motion are very much lightened and reduced after the physical death. A *wraih* (as the bodyless soul is called) may be anywhere, anywhen, and anyhow at its sweet wish and there is little impediment to the fulfilment of its desires. Not only does it move about according to its own sweet wishes, but the strong invocations of the physical humans too can readily draw it to their presence, however vast be the distance between their abodes and homes.

At death, a soul still invested in its finer sheaths, does know full well that its physical body has fallen off, or that he has been dead in the physical world. He does watch with interest and grief the mourning and wailing crowds about its corpse and does behold as a witness its rejected slough in flames upon the funeral pile. It does hover about its former house and kinsmen and it does see the whole physical world, though the physical folk cannot behold it; the law of the mutual vision between the worlds being that the grosser worlds cannot cognise the subtler, while the subtler ones can behold the grosser.

Point 13—How can the created beings of the waking world, and dream-creatures of the dream-world, know their creator or dreamer?

Before being able to understand the answer to this question one should remember that the life in the dreamer and the dreamt as well as in the creator and the created is selfsame. It should be well borne in mind that the same Self pervades every where and that the duality of the perceiver and the percept is a mere delusion, caused by the limitation born out of self-examination by the self. Such being the case, *percept* cannot know the *perceiver*, unless and until it investigates its own self. When a *percept* or a created *being* finds by experience and meditation its innermost self or vital principle, then assuredly has it simultaneously found the clue to the *Perceiver* or Creator, for then will its own self be found to cover the self of the Creator too. Such is the way in which the *created* can know the *creator* or the *dreamt* can find the *dreamer*.

Self-knowledge is the way to *Divine Knowledge*. Know thyself; and thou shalt at the same time, know God, for the inconceivable self shall then be found to be one with the inscrutable God.

When one falls into a search for his self, his quest takes a very long time in physical time-measures. He advances stage by stage,

holding successively his sheath after sheath as his self. As his intellect improves and chastens, it discriminates between the subject and the object, and finally decides that all conceivable things must be objects inasmuch as they are apart from the conceiver. Arriving at such a sublime decision, he finds the clue of the conceiver in the inconceivable, for any conceivable would still be an object, studied by the subject or the conceive. He is satisfied in his research when he pronounces the self as inconceivable or thoughtless or inscrutable. He is obliged by the necessity of 'sheeriness' and 'aloofness' to locate his self in the realm of the unknowable, and thus to describe it by negative terms for any affirmation would take it to a known form, or an object. Having arrived at this indecisive decision, he advances to a further momentous conclusion that the inconceivable must be one, alone, and boundless, for the contraries of these attributes would suppose it as conceivable. This realisation infuses him with bliss ineffable, for he finds himself to be the only occupant of the limitless kosmos with no second to challenge or share his all powerfulness. He finds no room left now for the accommodation of the rumoured God, and thus he is obliged to identify this admittedly

limitless God with his own decidedly boundless self, or to deny this impostor God altogether, if His believers are determined to assign to Him a separate existence and province. This is the *final realisation* (commonly termed Vedanta) at which the seeker after self arrives to his inexpressible felicity. This realisation reduced to practice by behaving to all as to self is the open gate to salvation, which means the return of the strayed soul to its mother Self. It is such a way, and it is at such a stage that *the created* or *the dreamt* knows the Creator or the Dreamer truly and rightly.

At present the creatures are bewildered and way-lost, madly seeking after what is their own self. When they are cured of this lunacy by experience, education and meditation they should find to their shame and bliss that the object of their quest is their own boundless self. Then should the research cease, and then should the limitation vanish to the unconfined expansion of the soul. The dream of *duality* is then over, and the magic-show of the universe is then no more. Thus the created cannot know the Creator unless and until the former loses itself into the latter by diving deep into the profundity of its self.

Point 14. Is there any ultimate Reality, eternal, conscious and everpresent in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions, and suitable to every human being in all climes and countries?".

As explained above, underneath the vast shroud of *form* there is a changeless *Be-ness* that is one with the self by reason of its inscrutability. That *Be-ness* is it that persists throughout all changes of time, space and motion. That is the *essence* of everything. This *Be-ness* or self is the eternal and everpresent Reality that constitutes the substratum of the variegated panorama of the kosmos. Let the worlds shake, but this *Be-ness* will never shake; let the universes vaporise, but this *Be-ness* will never burn. Such is that *Be-ness*, immutable, omnipresent, one and essential. This *Be-ness* is it that is the only everpresent Reality, variously termed as God, Deity, Self, etc.

Once a visitant asked a *yogi* how and where God was. The ready answer of the adept was; "Listen, O seeker of God, to my clue to the hidden God. God sleeps where all senses cease; God sleeps where the mind is no more; and God sleeps where peace and thoughtlessness reign. Such is the clue to God whom you are so eager to find".

Having heard such an answer, the questioner stopped all his sense, and quieted his

mind, before he looked about for the sleeping God. But despite his labour, nowhere was any sleeper to be traced. He returned despondent, and sighingly told the master that though he had searched much beyond the senses and mind, he could yet find no trace of the sleeping God. "Well" replied the master, "You have not fulfilled the condition that I laid. How could you *search* when you had left your senses and mind behind. The searching apparatus consists of the mind and senses and without these how could you search for the sleeping God,"

'Yes, sir,' returned the questioner, 'I still had the mind with me. But without any trace of the mind there is utter darkness, utter silence and utter nothingness. Is this then the sleeping God, pray?'

'Yes,' replied the master, 'that *utter darkness*, and *utter silence* and *utter nothingness* is the sleeping God. He is sleeping because He is *peaceful*; He is nothing because He is unlike anything in the world of the forms; He is dark, because senses cannot reach or catch Him; and He is Silence, because no thought can flutter within Him'.

'Yes, sir,' rejoined the questioner, 'I see now how and where the dark God sleeps. That *essence* do I grasp now. And I see

that substratum of forms now, which is termed Self or God, or Reality. How can I express my thanks to you, O *satguru*, for the light you have so benignly vouchsafed to me'.

From the dialogue between the Yogi and the visitant it is plain that the Universe is merely a travesty of God or Reality, distorted through the mirror of *maya* (time-space-motion.) Eliminate the *appearing form*, and then there will remain *sheer God* behind.

Now let me show to you the one God shrined in each and every thing. Take for instance a peg. Look at it. Burn it up into ashes. Now melt it and finally evaporate it. Note these different conditions and names despite which you recognise the sameness of the thing-in-itself throughout the changes. By the reversion of the chemical processes, the *vapour* could be turned to liquid, the *liquid* to the *ashes*, and the *ashes* to the original *peg* again. The essence that persists through all these changes, and that is the *stem* round which the different forms inhere that essence is the self or thing-in-itself of the peg.

Similarly, take a lump of ice. Melt it into *water*. Next evaporate it into *steam*. Again reverse the chemical process, and turn *steam* first to *water*; and then to *ice*.

Now the principle of recognition, or the root of elation among these different conditions of one and the same thing-in-itself is the self or reality under the many forms. Likewise, any object of the world might be taken, and by rejecting its various extraneous forms and conditions, the essential thing-in-itself might be recognised within it.

Now the essences of all the things are identical in as much as they are formless or indistinguishable. This indistinguishable common Reality of all the countless forms of the kosmos is the Ultimate Reality or self or God. Spurning away all the accidental, we arrive at the common essential, called the Deity; and this Deity is it that is the ultimate Reality under all the states of waking dreaming and sleeping. This Reality has a three-fold attribute. Namely, It is, It feels, and It draws. Everybody is sure that such a Thing in itself is. Everybody vaguely feels It and everybody is drawn towards it as towards his self. This attractive principle in each and everything is the Ultimate Reality. The wonder is the name of the thing in-itself. Children as well as adepts have a direct view of this thing-in-itself, which excites their wonder, surprise, and raptness. Lunatics have their eyes riveted on the

central principle or Reality, inasmuch as their whim of separateness seems to have evaporated. Novelties excite this blessed view of self and when the mind is void of all cares and desires, enjoying the real freedom of self-control, then does everything, however unpalatable, appears as a peerless beauty to it, wonder-exciting, concentration-causing; love-inviting and bliss-secur ing. Such a view of a thing is the view of the thing in-itself.

Sat, Chit, Ananda, or Asti, Bhati, Priya are the three characteristics of that Beauty or thing-in-itself. These are Sanskrit names, and they signify as follows *Sat (asti)* or Beuess; *Chit (Bhuti)* or Know-ness, and *Ananda (Priya)* or Draw-ness. I have coined English words to denote the characteristics; because the common paraphraser or words do not signify the abstract and subjective principles that the original Sanskrit terms are intended to imply. *Being* is an *object*, whilst *Be-ness* is the quality of the subject; *knowledge* is an *object*, whilst *know-ness* is the *objectless* quality of the subject and *Bliss* or *attraction* is an *object* whilst *Draw-ness* denotes the essence in the idea of *draw*. Everything will be found to be endowed with these qualities of the Thing-in-itself on account of its *is-ness*, *know-ness* and *draw-ness*. Hence the

boundlessness of the thing-in-itself, or the ultimate Reality.

Just as waves, rollers and billows are but forms; and their essence is *water*; even so all the things are but forms or shapes enshrining the same essence of the thing-in-itself. Just as trinkets and ornaments are but *shapes*, and their essence is *gold*; even so all the objects are but *forms*, constituted of the same essence of the thing-in-itself. Ignorance takes notice of the *forms* only, and loses sight of the thing-in-itself. *Love* for forms is foolishness, whereas love for the thing-in-itself is wisdom. The former love is liable to be changed into sorrow (for forms are liable to change) while the latter one is fadeless, stable and ever the same (because the thing in-itself never dies).

Let it be remembered that the kosmos is the *vivarata* (refraction) of the self or thing-in-itself. Just as the one white light is refracted into seven colours by passing through the medium of a prism, even so the formless self is *refracted* into the variegated universe by being viewed through limitedness. When the self tries to *define* itself, it thereby *confines* itself, for it can view only a *part* of itself, and *partition* means *limitation*.

The necessity of self-definition thus is the cause of the refraction, for the whole can not be broken into parts but by distortion or refraction. Thus many-ness, the result of a false refraction is illusive only; and all changes of the apparent forms are quite immaterial. The one thing-in-itself sleeps whole and eternal underneath the false colours, as it were, of forms, just as the one water remains whole and sound underneath the false shapes of its waves. Thus the ultimate Reality or Unity abides beyond the shadowy curtain of forms or distinctions; and the embrace of this Reality consists in neglecting invidious distinctions, and in treating everything and every condition as one's own self.

Universal Religion.—From the foregoing explanation of the ultimate Reality of God, it is clear that the realisation of God, or Religion, consists in universal love, or love not of *forms*, but of the all-pervading thing-in-itself. Love of all conditions, sympathy with all things, and friendliness with all persons, is the essence of the true religion. No faith or creed can take any exception to this principle, nay, the pith of every sect and creed consists in sympathy, philanthropy, service and sacrifice. Love is every soul's

food, and therefore no one can object to the practice of love.

Love looks beyond colour, caste, class and creed, and hence the religion of love is acceptable to all sects and faith. How well has Shakespear expressed it:—

"Love looks not with the eyes, but with the mind,
"And therefore was winged Cupid painted blind.
"Nor has love's mind for any judgment taste,
"No eyes and wings figure unready haste".

The fact of love existing between persons of quite different positions shows that it can hold together the most diverse elements, and that the entire universe with its divergent ideals, aims and ends is and can be bound together with the uniting glue of love. However the love of form has no universal effect. It is the love of the Self, on the contrary, that unites together the young and the old, the male and the female, the Hindu and the non-Hindu, the civilised and the savage, and the erudite and the rude. Just as in a *family* consisting of different sexes, different ages, different minds and different faiths, there exists, notwithstanding, the bond of love and sympathy; even so in the large *family of the world*, it is possible to maintain sympathetic union despite varieties of thought.

A wise person looks always at the

Thing-in-itself; and spurning away all selfish ideas, embraces the peerless beauty enshrined in each and everything. How well has a persian poet sung;—

Transliteration:—

“*Khak-i-sahra i-muhabbat surma dar
chashmat na kard*”.

“*Varna har zishte ki bini Yusafe dar
parda cst*”

Translation:—

“The collyrium of love hath not yet chastened thine eyes;

Otherwise, every thing ugly and trivial would appear to thee as an exquisite beauty concealed”

Love is the nature of the self. therefore nobody can reject the faith of love, seeing that nobody can repudiate the self.

Art, beauty and religion, these are the three aspects of God or self. They are technically called in Hindu scriptures as *Brahma*, *Vishnu* and *Mahesha* respectively. Such being the case, there are three ways of finding or realising the self. The first way is *action*, the second way is *love* and the third way is *wisdom*. Either by *action* or by *love* or by *wisdom* can the Deity be found, and its bliss realised. Action, love and wisdom have each and all to deal with the self and not with the form.

Bliss producing action consists in total absorption in a work, forgetting the doer, doing and the object. By such a rapt action the soul is bathed in bliss. No fatigue is caused thereby; rather, a person is refreshed and magnetised by an interested or rapt work. This interested work, thus, is a means to realise the self, that is nothing else than concentration. Many people have found God by this way and the whole of the Bhagwad Gita inculcates the useful path of action. Righteous action, too, is a concentrated action, because righteousness is the nature of the self.

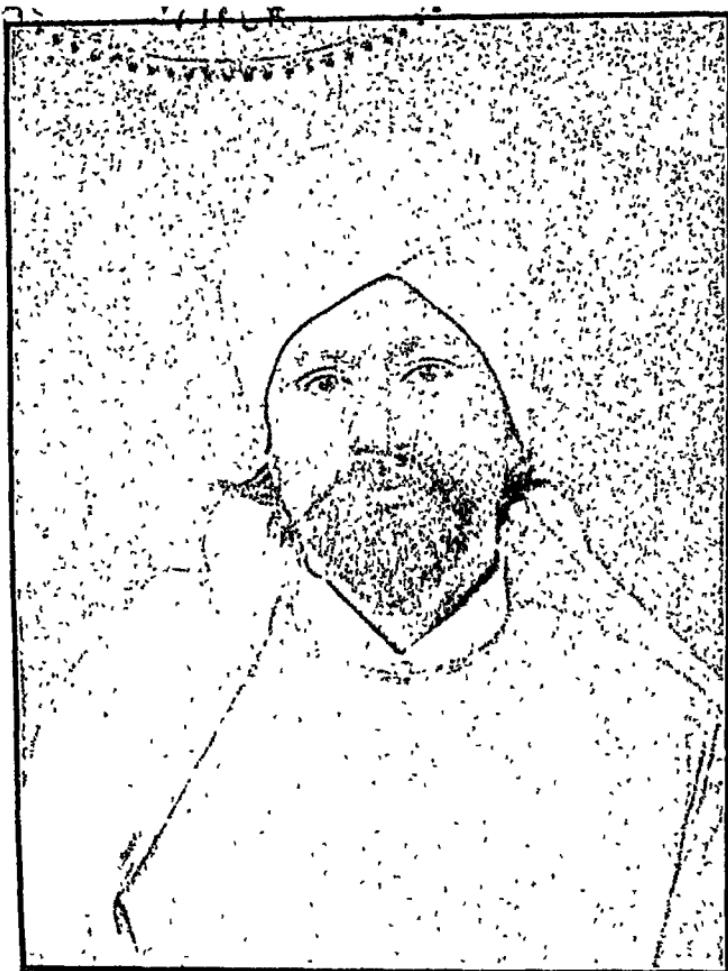
Bliss-producing love consists in all-love irrespective of forms. Particular loves are hates concealed. The love by the self, and not by the mind is full of bliss and peace. The love by the self consists in love with the All, as self is all-pervasive; and the love by the mind consists in love for *some*, as *mind* is concerned with the sporadic forms. Now since love and sympathy despite forms is possible and is approved by the inmost heart; the religion of all-love therefore is never unacceptable to any creed, colour, class, caste or clime. This All-love, then, is the second path to the temple of God. This includes the path

of action inasmuch as *absorbed* action is also *loved* action.

Bliss-producing wisdom consists in the mastery of the science of self. Real wisdom means the realisation that self is omnipresent, and that without Self there neither *was*, nor *is* nor *shall be* anything. This stage of final wisdom, called Vedanta in Sanskrit, comes on the fullest culture of the intellect, and on the maturity of experience. When analysis of the universe has been carried to its final limit, and the form-shroud of the kosmos is realised to be a false, passing shadow, affecting the self not a tittle, when, thus the appearing aspects of the worlds is realised to be a delusion or a dream-then is the final wisdom (Vedanta) said to have dawned. Such a wisdom, too, is the third path to God. This wisdom-path includes the action-path as well as the love-path, inasmuch as it leads to all-love and form-repudiation -

Thus action, love and wisdom is the threefold path to Heaven or God or Bliss or Self, which can never be unacceptable to any creed or clime, inasmuch as each of these methods is the nature of the all-pervasive Self, which nobody under the sky can afford to disown.

(To be Continued.)



BABU BHAGAVAN DAS.

b. 1869.

p. 229.

V.I

By Babu Bhagavan Das, M. A.

Author of "The Science of the Emotions," "The Science of Peace," "The Science of social Organisation or the Laws of Manu," "The Science of the Sacred Word; or Pranavada." Contributor No. iii, to the "Dream Problem" Vol. I; Late Secretary, Board of Trustees, Central Hindu College, Benares; Joint Secretary, Hindu University society. Born 1869.—*Sevashrama, Sigra, Benares.*

By Babu Bhagavan Das, M. A.

Point 1. Who is it that sleeps? who is it that dreams? and who is it that wakes up?

For all practical purposes, wherever there is a connected memory, there it may well be presumed that it is the same embodied individual soul, self, or *jiva* that sleeps, dreams, as well as wakes. The sole test of such identity and continuity through successive moments, minutes, hours of wakefulness, seems to be memory. The same is the test and proof through successive period of waking, dreaming, slumber.

Universal Consciousness focused and individualised in and by a piece of matter (which piece of matter is then in turn called a living body) and looking before and after, having memory and expectation, of some sort, faintest or most developed, is a *jiva*, a soul, a self.

Point 2 If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep, was waking, and is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?

In the waking condition, when a person is intensely occupied with any object, he does not remember about himself as occupied

at a previous time with some other object. When he is playing and joking and laughing with his whole heart, he does not remember himself as crying over a misfortune a month before. When he is struggling in the water to save himself from drowning, or is frenziedly trying to unfasten a window to jump from a house on fire, he does not remember that he is the same person who was enjoying a picnic with friends a week back. The person who is committing an error in working out a mathematical problem, or in transacting a financial piece of business, or in conducting a diplomatic affair, does not recognise himself as erring at the time. Afterwards when he has recovered from his erroneous mood, he sees his error and the alternative right course as well; *i.e.*, he can picture himself not only as in the right mood *now*, but also as having been in the wrong mood *then*. The tranquil mind knows its tranquillity and also its excitements; the excited mind knows only the latter. The erring person knows only the error, and he knows it as the truth; the recovered person knows both the error and the truth discriminately. So the slumberer (*in sushupti*) knows only slumber, and neither dream nor wakefulness; the *{*dreamer (*as dreamer*) *}* knows

slumber and dream and not wakefulness; the waker knows all three; but he knows all three, not when he is absorbed and lost in vivid scenes or other experiences of the waking world, but is also partly inwardly drawn, inturned, i.e., is not only perceptive but is apperceptive as well.

The parenthetical qualification "(as dreamer)," in the last sentence, seems to be necessary to meet the case of dreams within dreams, which are not unknown though not frequent. In such the dreamer, passes (in what, from the standpoint of the wakefulness of this physical world, in which I am writing, is all a dream of a few minutes) through many days and nights; and in these "days" he is "awake" and remembers about the "dreams" of those "nights," but he is not conscious of the things of *this* physical world (in which I am writing and which is his normal waking world), not conscious of them as being things of his normal-wakeful-consciousness and distinct from those of his dream-wakeful-consciousness and his dream-dream-consciousness. It may perhaps be helpful to add similar parenthetical qualifications, in the same sentence, also after the words "slumberer" and "the waker," thus: (as slumberer) and (as waker).

The waker knows, desires, acts, and at the same time *is aware* that he knows, desires, acts. And the more constant and clear this awareness, this apperception, this *anu-vyavu-saya*, this *pratyay-anupashyata* this *nija-bodha*, is the more advanced and balanced and *wakeful* (in the fullest sense, inwardly and outwardly) the soul is. But the dreamer (as such) or the man in a reverie (a milder degree of dream) only knows, desires acts and is not aware that he knows, desires, acts.

If, however a person would do the necessary practice, he would, it seems (see *Yoga Sutra*, I 38), gradually "wake up" on the dream-plane; and then that dream-plane would become a subtler extension of the waking plane; and his slumber-plane would then apparently become his dream-plane and a subtler one his slumber-plane. This need not be regarded as mystical or mysterious though difficult to achieve, of course. We seem to have a good analogy in the affairs of the physical-plane life. The infant in arms opens his eyes and sees the things around. But his relation to, his response to, his reaction upon, these things is very different from that of the adult. It is very similar to that of the adult dreamer to and

upon his dream-things. The man plunged in reverie is in much the same condition. Self-knowledge and self-forgetfulness, apperceptive consciousness and instinctive consciousness, are opposed; and yet also they are, in a sense, continuations of each other. To the infant, as to the person in reverie, and the person in dream, subject-self and object-not-selves are not deliberately distinguished from each other.

An attempt may be made here to discern the characteristics of waking, dreaming, and slumbering, and what is known in Sanskrit books as the *turiya* or fourth state.

Individualised Spirit, subject, self, soul, *jiv-atma*, not distinguishing itself from matter, object, not-self, bodies, things—this may be said to be dreamless sleep, slumber, *pralaya*. This “not-distinguishing” may be described either as the two being merged into one, or as the self being retired into itself, or as the subject turning away from the object and ignoring it. The opposite condition, i.e., the individual self actively distinguishing itself from not-selves, things—this may be said to be wakefulness. The fuller and acuter this distinguishing, the more complete the wakefulness. When it is deliberate and, so to

of other pseudo-infinite objects stored within its own infinite being, and which if may be passing in review and playing with in reverie.

Metaphysically, there is the fourth state *turiya*, which transcends all the three empirical states; in which, so to say, all these states are perpetually appearing and disappearing and alternating and rotating (for, while turned towards all possible objects, i.e., including all objects simultaneously, it is also turned away from them all i.e., rejects and denies them all, and at the same time, at once, and eternally); and without the support of which, none of the three states would be possible; for changes are impossible except against the background of the Changeless, and moving bodies cannot exist and move except in the lap of moveless space. (See *The Science of Peace*, for a fuller description of this Universal Consciousness, i.e., the Nature of the Universal Self)

From the above it may appear that the three psychological state are, in a sense continuous (though slumber and waking may also be regarded as opposed); that slumber may in a certain sense, be regarded as very like the Universal Consciousness, though also as its very opposite, in the same way as an image

reflected in a mirror is like the original, and yet is also its opposite; that slumber may be regarded as the blankness (*laya*), whether momentary or prolonged, which intervenes between, and also interlinks, two appearances in Consciousness; that dreaming and wakefulness may also be said, in a sense, to be degrees of one another; and that universal Consciousness may be regarded as that which interlinks all, blankness and appearances, or slumber, waking, and dreaming; as that, indeed of which all particular and distinguishable states may be said to be modifications, as sun shine and shadow may be said to be condensation and thinning of diffused radiance, or solid and gaseous of liquid.

The *Yoga-Vasishtha* word, *bhavana-dar-dhya*, is significant. It implies that the objective "waking" world is a "condensation" of consciousness (the other worlds, of dreams etc., being less vivid or dense). The modern psychological terms "eject," "project," "pre-perception" "solipsism," etc., connote ideas which are allied to this. But the metaphysics of the distinction between the pseudo-infinite grades and strengths of individualised consciousness and their powers of creating "fools' paradeses" (which are as much *actual facts*

in the worlds of subtler matter as private parks and pleasures are in this), on the one hand, and the Universal Consciousness and its ejection, projection, or injection, of the whole world-process, including all possible individualisations and "fools' parades," on the other hand—this metaphysic should be borne in mind.

Point 8—If the personality in each state is different, what becomes of the waking-state-personality during dream, and what of the dream-personality during waking state?

The personality cannot be different in the different states, for if it were so, there would be no remembrance on waking. Where there is continuity of memory, there continuity, i.e., identity, of personality may be presumed. But the opposite does not necessarily follow; that is, absence of memory does not necessarily mean difference or discontinuity or break of personality. At the same time, it may be said that where there is utter inability to connect oneself in memory with an alleged past experience, there the present personality or (even the finer and more persistent form of it, known as) individuality, is, for all practical purposes, different. And yet again, hypnotic experiments show, and psycho-physiological and chemico-physical science supports, the view, that though memories of past experiences may and do become

so overlaid with later ones as to be beyond recall by normal voluntary waking effort, still the impress or photograph of them remains indelibly upon the nerve cells or atoms of the physical or superphysical bodies which form the vesture of the soul; and that by special processes of stimulation or "exhibition (*vyanudha.ana*) of the old, and inhibition (*nirodhana*) of the new impresses (*tāmskaras*), the old ones may be thrown into relief anew, as writing in invisible ink on being touched with appropriate chemicals.

All such problems of personality or individuality, of its ebbs and flows and changes, its mergence into other personalities or individualities and emergence back again out of these others, its breaks, its lapses, its reunions, its expansions and contractions—these problems are difficult to solve except with the help of the metaphysical doctrine that all individuals are in inner essence One, and in outer forms, vehicles, bodies, tenements, vestures, sheaths, endlessly diverse yet inter-connected by that essential Unity. The billows, the waves, the ripples, inter-mixing and separating, come in to the shore of the ocean. We can fix our eyes on any one, and keep tracing it through its emergences and emergences into and out of the others; and then, suddenly, it is gone; and also, all the

time, its substance, the water, of which every one of these waves is made up, is changing every moment continually, now forming the material or sheath of one and now of another. "Nothing in the world is single; all things by a law divine, in one another's being mingle." To those who believe in the fundamental, and not merely the illusory, separateness of egos, such problems ought to be insoluble, apparently. To those, on the other hand, who feel that the *One* runs through the *Many*, and that the *Many* are all organised and unified by, and indeed contained in, the *One Consciousness*, they ought to be easier solution.

Point 4.—If as many believe the dream world is external to the dreamer and is real and independent of the waking world, who is its creator, and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

The answers given above to the second and the third questions, cover this to some extent. "External" and "internal" while in one sense opposed, are, in another and very literal sense, continuations of one another. This paper and pen and ink that I am using are "external" to "me." The pictures of them on my retina are "internal" to "me". But are they not also continuations of one another? The rays of light, the vibrations, the radiations, of the superfine-material substance

ions, electrons, or however else it be called, from the "external" object, form or bring about a complete "internal" miniature, which, in turn, can be made "external" to another beholder. The metaphysical doctrine is that so-called thoughts and ideas are also pictures and movements in still subtler matter, mind-stuff, layer after layer, *ad infinitum*. *Prakrti* is *Fada*; and *chitta mahat* or the mind, and *buddhi monas, ahamkara*, the three aspects, faculties, functionings of the mind, also, are all transformations of *Prakrti* or Root-matter, the Primal Object. Hence "external" and "internal" are only degrees of one another from the standpoint of metaphysic, but are opposed as self and not-self, subject and object, from the standpoint of the illusion of the "separate individual".

Even so, the dream-world and the waking world are continuations of one another.

The Dreamer as *dreamer* cannot distinguish the dream-world from *this* waking world. As said before, there are, now and then, cases of systematic, orderly, realistic dreams in which the dreamer goes through days and weeks, and may be months and years also (all within a very short time by our proper-waking computation), and so passes through

dream—"waking" days and dream "dreaming" and dream- "slumbering" nights, over and over again; so that we have *dreams within dreams*, as the play within the play of Hamlet, or the stories within the stories of the *Panchatantra* or the *Puranas* or the *Arabian Nights*. But, ordinarily, to the dreamer, his dream experiences are as haphazard, orderless, meaningless, unintelligible, without any causal sequence, as the experiences of an infant, carried about helplessly in the arms of its mother, are to it. A bird comes into its vision, and disappears; a light flares up, and dies out; a sweet taste is felt and lost; a hard or soft touch causes pain or pleasure and ceases. Its eyes are closed; forms and colours disappear. Its ears are closed; sounds vanish. It is carried to one window, one scene becomes visible; it is carried to another window, quite another view is presented. Is it all subjective? Is it objective? Is it internal? Is it dream? Is it real? The infant does not discriminate. By and by, especially when it begins to toddle about on its own legs and uses its own *will*, the causal sequences begin to be understood, distinctions begin to be made, and order begins to appear in the haphazard. It is similar with dreams, it would seem. He who begins to take his dreams in hand,

not to mention the scientific world, the literary world, the artistic world, the religious world, the commercial, the capitalist, agricultural, the industrial, the naval, the military worlds, etc.

No such world, made up of limited things and experiences, can be eternal and unchangeable. The only thing Eternal and Unchangeable is the Universal Consciousness, the "I" in its fullness, which includes and contains all these pseudo-infinite worlds at once, here, now, all-ways.

Point 6—Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world, and vice versa?

Yes, according to the traditions, and now also according to researchers and experimenters in physical and spiritualistic phenomena; and, apparently, by means somewhat like those of telepathy and thought-transference. How does the soul pass from its own dream-world to its own waking-world; its own *alam-i-misal* or *alam-i-malakut* to its own *alam-i-nisut* or *alam-i-shahada* (in the terms of the Sufis); its own *sukshma-sharira* to its own *sthula-sharira* (in the terms of the Vedanta); its own astral or subtle to its own physical or gross body; its *madhyama* speech to its

tañkhaṇi speech (in the terms of the philosophy of Samskr̥t Grammar)? How do I translate and lead the thought that springs up in my mind, first into words *within* the mind, and then into my physical nerves and vocal apparatus, and finally, into words and actions *outside* the mind? Apparently along the connecting links of a continuous, unbroken and pseudo-infinite gradation of subtler and denser matter. I can make my voice reach an ear which may be hundreds of yards distant, but which is connected with my mouth by air. The physical light from a physical star, billions of miles away, reaches my physical eye on this physical earth, along the medium or some subtler superphysical material "ether". One operator can now reach another, thousands of miles away, by "wireless". If the subtler intervening matter conveys causes of sensation and emotion and thought, from a distant, grosser object to a living organism made up of that same grosser matter, and to the mind ensouling it, then it ought also to be able to convey similar causes, belonging to its own (the subtler) plane, to such a living organism. It should therefore be possible by practice, and evolution, and extension of faculty, for "dreamers" to impress their ideas on the "waking" physical

brains of others.

If by the words, "a person in the dream-world," which occur in the question, is meant, "a person who is one of the dream creatures of the dreamer," and not the dreamer himself, then the answer would be: In somewhat the same way as a "spirit" of the superphysical worlds may communicate with his friends in the physical world.

Point 7—If, as some contend, the waking world is as unreal as the dream world, and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of the dream on awakening into this physical world) It may be asked: Why is this so-called higher state of illumination also not a dream in relation to a second higher state, and this in relation to a third one and so on *ad infinitum*?

When it is said that, in strictness, the waking *world* is just as unreal or real as the dream-*world*, and that otherwise, the distinction, is only comparative, it is perfectly true from a certain standpoint. Even in the waking world, there are hundreds of worlds interwoven as aspects, as said before; whichever interests anyone and entralls his heart, that, for the time, is real to him, and all the others comparatively unreal.

Yet there is a chance of a misunderstanding.

As said before, waking, dreaming and Slumbering are three subjective or psychical conditions of the individualised consciousness. Waking is the condition in which the individual subject on the one hand, and particular objects on the other, are distinguished from one another, by that subject with or without clear apperception ("I am aware that I know, desire, act on, these objects"). Slumber is the condition in which the individual subject does not so distinguish itself from the object; or, in other words, in which the individual self is for the time, merged in the Universal Self, and all particular objects are to it, merged in the No-thing ("I know No-thing") which is included in the Being of the Universal Self. (For fuller exposition of this idea, see *The Science of Peace*. Between the state of slumber, on the one hand, and waking, on the other, comes the state of dream as half and half. Beyond, and supporting, permeating and including all these three changing, alternating, rotating states, is the Permanent Unchanging State of the Universal Eternal and Infinite Consciousness in which All is Here and Now; as all the successively readable words describing the events of history are simultaneously present in a book; as all the

successive experiences of many years are now simultaneously present in memory.

But the "waking world" means the *world* of the physical plane (*bhu-loka*); "the dreaming world" means the *world* of the astral plane (*bhuvar-loka*); and so on, *ad infinitum*. When a being whose waking consciousness works in a body made up of what we know as and call physical-plane material, is tired, for the time, working on that plane (another and perhaps more correct way of saying it, is that that body is tired), he, so to say, doffs that heavy leather apron, suited for the heavy day's work, and dons a sleeping-suit of lighter stuff, and goes from his workshop into his bed. But a being whose normal "waking" body is made of that same sleeping-suit stuff, would have to put on some still more fine material for his "dreams" and his "slumbers".

The only "higher state of illumination" is, we may say, really not a *comparative* one. It would be better to call it just "the state of illumination," and not higher or lower. Apperception seems to be the essence of that state, so extended, gradually; by the thinning of the veils of the waking, dreaming, and slumber vehicles, as to include all these.

As to the nature of such *moksha*, and of the complete apperception, the reader interested in the question may look into *The Science of Peace*.

Point 8—Is it possible for a dreamer to remain cognisant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

Here, again, we must distinguish between "dreaming" and the dream-world or, the *sukshma*-world, and its grades and degrees, i.e., *alam-misal* or *malakut*, *Pitr-loka bhuvar-loka svarga loka*, *deva-loka*, etc. For a dreamer to remain cognisant of the fact that he is dreaming is to begin to "wake up" on that plane i.e., to begin to exercise his will deliberately, and to pass, on that plane and in that world, from the condition of the helpless infant to that of the adult, and to convert that state and plane from "dreaming" into an extension of the waking plane and state, by a corresponding extension of faculty. The means to acquire this power are suggested in Yoga books; and various methods of *dhyana*, *tasawwur*; meditation, are apparently followed by different schools of Yogis, Sufis, Mystics. (See *Yoga-sutra* and *Bhashya* i, 35, 38; ii, 44; iii, 25, etc.) The idea running through most of such methods seems to be to put the *body* to sleep, but keep the *mind* awake. The continuous mental

repetition of a *mantra*, particularly the *Om*. (a-u-m) sound, whatever the work one may be engaged in, is said to be one of the most frequent of such devices; thereby, gradually, the mind comes to remain awake, repeating that sound, even when the body has fallen asleep.

Point 9—Will a dream cease or continue, if the dreamer becomes aware of its nature during the dream state?"

If by "cease" is meant "stop" or "become broken," then that is what happens in the majority of cases. For most of us, the consciousness, "I am dreaming so-and-so," is practically simultaneous with waking up and the vanishing of the dream and its getting obliterated from the mind, unless by special effort we impress and engrave it on the mind, in the first moments of wakefulness, before attending to anything else, and while the body is still lying quiet.

Such mental exercises with "dreams"—of impressing them on the mind—in the mornings, when dreaming is passing into waking, and also in the evenings—of letting the body go to sleep, but keeping up a very thin thread of wakeful consciousness, unbroken—after getting into bed, when wakefulness is passing into dreaming, and all kinds of curious "visions" and "pictures" pass

before the mind's eye in the dozing state which is midway between "dreaming" and "waking," something like deep reverie—such exercises would probably be helpful in bringing the gap between the two worlds (the *laya*-centre, the moment of deep slumber or *sushupti*, the dark chamber through which the soul flits back and forth between a "sun" lighted room of wakefulness on the one side and a "moon" lighted room of dreaming on the other) and extending deliberate voluntary wakefulness into the subtler world, and making it continuous with this denser world, for the person cultivating the exercises.

The two varieties of dream pictures, (i) hypnagogic, "leading into sleep" (Gr. *hypnos*, sleep, Skt. *sup*, to sleep, *svapna*, dreaming), and (ii) hypnopompic, "leading out of sleep," have somewhat different features, and supplementary qualities, and both may be usefully exercised with.

To some temperaments at least, hypnagogic visions seem more amenable to control. This seems natural too, since we begin here with wakefulness and its accompanying deliberateness. The objects, the things, the living creatures, human or other, in such visions, seem to be realistic and

lifelike (*i. e.*, like those of the "real" waking world), but small, as if at a great distance, or as if looked at through a reversed telescope. Some clairvoyants declare their visions to be similar. Voices heard through telephones are similarly thin and "small".

Passing from the state of "dreaming" to the state of "wakeful" experiencing of the dream-world, the experiencing of the "realities" of that *plane*; may be compared to the turning from the reflection of a landscape in a not very clear and smooth mirror to the landscape itself. The reflection and the original are both real; they are also continuous with each other by means of the connecting rays of light. Yet there is a difference between the two. So with dream-visions and the *things* of the dream-world. Dream-visions or dreamings may be said to be reflections, on the blurred mirror of a sleepy mind, of the "realities" of the dream-world these "realities" of the dream-world, the *bhuvar-loka*, the astral plane, being themselves more or less subtler counterparts and reflections of the "realities" of the denser waking world). Suppose the substance of a looking-glass could be wax-like and

changeable in shape; the reflection in it would be continually changing their distortions. Somewhat similar seems to be the case with the ordinary dreaming mind. Practice (the yogic *Samyama*) would make the surface perfectly smooth and flat, and further practice would enable the beholder to turn from the reflections to the originals. Wireless telegraphy and telephony provide analogies very helpful for the extension of human faculty and the evolution of new biological "receivers" or organs. If we can hear very distant sounds, and round and through objects, we may well become able also to "see" round corners and through opaque things and at great distances, and "see" things of superphysical matter too.

But all such exercises mean a great strain on the psychophysique, and also dangers, as to a child walking out of the parental house without a nurse. Special habits of life seem to be necessary for the successful pursuit of such practices; and the Indian traditions say that an experienced teacher is ordinarily very desirable for Yoga-exercises; this is but common sense, seeing that the guidance of a professor or demonstrator is ordinarily very desirable in the laboratory for practical study or research work connected with any science. Indeed it is a very

great desideratum that such matters of psychical, superphysical, spiritualist experience should be systematically studied and experimented with, and investigation of them taken up and pursued in the true scientific spirit and the scientific ways, under proper conditions and safeguards, as chemistry and physics and biology are studied in laboratories. In this case, the main safeguards would be, as all *Yoga* traditions indicate: (i) the addition, to the scientific spirit, of the guidance of certain metaphysical principles which would minimise errors, and (ii) the observance of some strict or even ascetic rules of living, of self-control and self-denial, and the cultivation of a high degree of altruism, to prevent disaster to all concerned.

It may be noted here that if by the word "cease," in the question, is meant "cease as dream and continue as wakeful experience," then what has been said above, and in answer to the preceding question (No. 8), will cover the point.

Point 10.—How far is it possible to stop, alter, or create one's own dreams as one wishes? What are the means to do it?

The answer to questions Nos. 8 and 9 cover this also. The analogy to the waking experience should hold good. As it is possible to stop, alter, or create *i.e.*, bring about) one's wakeful experiences, so should it be

possible with "dream" experiences, but after the "dream" has become converted into a "reverse," and then into an extension of the waking world. When that has been done, the person is no longer an infant in arms, helplessly looking out of the windows he is taken to, but a child and then an adult, able to walk out at will, into any of the scenes disclosed. The "dreaming" will then have been replaced by a *yoga-siddhi*, a superphysical accomplishment. A minor degree of it may consist in simply polishing and properly shaping the mental mirror and turning it in any desired direction, and reading it, but not turning from it to walk out into the landscape; this would be a kind of clairvoyance in the subtler world.

Point 11.—To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?

The traditional answer seems to be that it is possible, by practice, to preserve a certain fine thread of awareness, i.e., waking consciousness, even during dreamless slumber, without changing it into the experience of a subtler dream-world and waking world. But the metaphysical indication seems to be that the *turiyā*, fourth, or transcendental condition is always actually here and now present in and with every state of consciousness, including subconsciousness, superconsciousness, and

unconsciousness (which may be regarded as varieties of dream and slumber), of every individual, and is not amenable to any practice, to any change, to any gradation or degree-marking.

Point 12—What is the state of consciousness of a person after the so-called death of his body, viz.: does his personality survive and does he know that he is dead?

On this question, there is much valuable information to be found in Theosophical, spiritualistic and psychical research literature the volume of which has been steadily growing; and in the old Sanskrit books, if they are read and interpreted in the light, and with the help, of the clues provided by this new literature.

Generally speaking, the law of analogy seems to hold good throughout all the worlds. It seems to be at the bottom of all induction. After all, there seems to be no other way of understanding unfamiliar things than by the analogy of the familiar. The metaphysical law and fact of the Unity of Consciousness is the parent of the law and fact of Continuity in the World-process, and the grandparent of the law of analogy running throughout all the planes and worlds and departments of Nature.

From the empirical (*vyavaharika*) standpoint of the separate individual *jiva* or soul,

and its limited, finite, changing, and successive experiences in time, space, and motion (as contra-distinguished from the transcendental or *parama-thika* standpoint of the simultaneously all-including Universal Self, and its unlimited, infinite, eternal and motionless changelessness)—from the empirical standpoint, a soul is born into this “waking” physical-plane world after dying in the “dream” superphysical-plane world; and, *vice versa*, after dying “here” it is born into the “hereafter”. As the physical-plane seed, egg, embryo, gradually differentiates out into all the complex tissues and organs of a living organism, and reproduces seeds, and the whole organism then crumbles back again into the homogeneous elements, so, apparently, does a superphysical seed, egg embryo. The astral, *sukshma*, or dream-body, is said to begin as a homogeneous “egg” and gradually to develop *chakras*, centres, organs, and then to pass back into the homogeneous dust of that plane. A seed of thought gradually develops into a complicated speech, a long story, a multiplex system of thought, and then, itself disappearing leaves behind seeds of memory and thought in the minds of the speaker or writer himself and of his listeners and readers. It should be noted that “gradually” may range from a lightning

flash to an æon. Nothing is destroyed; forms change; and even forms, being facts having existence, have this much immortality that they are *revivable*, and are revived, from time to time Personality being a very intense fact, though illusory, ought certainly to survive, and to be revivable periodically. More on this question will be found in *The Science of Peace*.

Point 13—How can the created beings of the waking world, and dream-creatures of the dream-world, know their creator or dreamer?

The continuity of gradation of density-subtlety between so-called mind-stuff and so-called matter stuff, both being matter, has been mentioned before. The image in the sculptor's mind becomes materialised in the stone statue. Thought-forms may be materialised more directly (*i.e.*, with apparently but not really less intermediation of instruments and means) by sufficiently intense wish and will. "The parent is born over again as the child." The parent seizes apart a "portion" of his-her body, intensely vitalised, centralised, made into a vortex, a whirlpool (and in a certain sense "individualised"), by his-her strong emotion, and a "portion" of consciousness flows or is drawn into it, from the Universal Ocean of Life; or, in other words, Universal Consciousness

becomes focused in it as an individual. It is much as if a very skilfully and completely constructed mechanical automaton should develop a self-moving soul of its own. Thought-forms, intensely vitalised by the strong emotion of the wisher-thinker, and becoming semi-individualised, are called *Kṛtya* in Sanskrit and "artificial elementals" in Theosophical literature. As waking-world parents and waking-world progeny know each other, so may dream-creators and dream-creatures know each other consciously. But then they are no longer "dreams" in the subjective sense of the word. They have become objective to each other.

I am not quite sure if I catch the meaning of the question rightly. (i) "How can the created beings of the waking-world . . . know their Creator?" This question seems to be answered by the analogy of parent and child. (ii) "How can the created beings . . . of the dream-world know their creator and dreamer?" This is answered above. (iii) "How can the created beings of the waking-world know their . . . dreamer?" If this question is also meant, as it may be in the sense of: "How can Shakuntala know Kalidasa?" or "How can Hamlet know

Shakspeare?"—then the answer is the same as in the case of the second subquestion, for the waking-world of the third is the same as the dream-world of the second, it being "waking" as between the creatures among themselves, and "dream" in their relation to their creator, and yet, also, no longer "dream" but a subtle extension of the waking world.

Point 14. Is there any ultimate Reality, eternal, conscious and everpresent in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions, and suitable to every human being in all climes and countries?".

Yes, there is, *viz.*, that 'I,' 'I,' 'I' that consciousness, which no one has seen beginning or ending; that is the Ultimate, Eternal Reality in which and by which all things live and move and have their being—even quite obviously, so that he who runs may read, if he will only look. The laws and facts of Metaphysic are, one may say, veritably visible to even the eyes of flesh, and there is absolutely nothing mystical or mysterious or sensational about them, any more than about anything else; but the eyes have to be turned in the right direction. If we look westward, we naturally cannot see the things that are eastward. If we look outside, we cannot see the inside. If our heart, if our

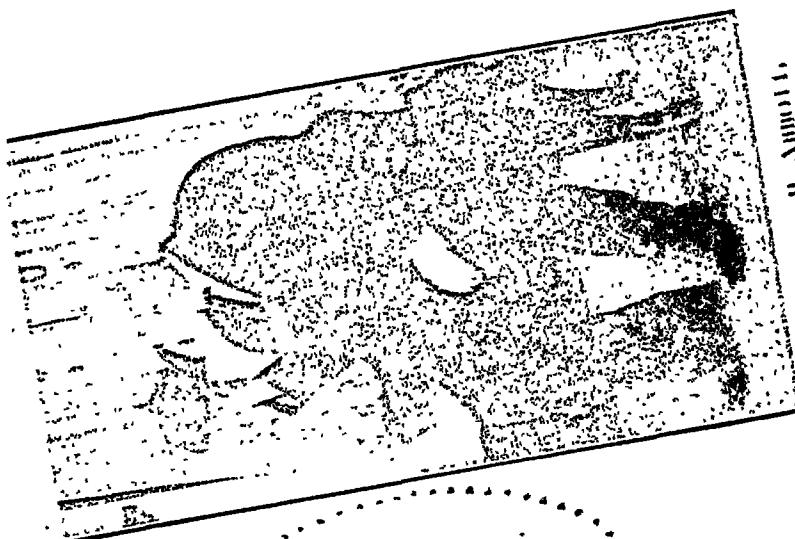
eyes. cling to the Finite, they cannot obviously apprehend the Infinite. If we cling to *Matter*, we cannot find the *Spirit*. If we clutch the part, we cannot grasp the Whole. But if we embrace the Whole, all parts are included. if we find the Spirit, all Matters are found therein also, for, obviously, Consciousness invests every "object" with all the existence it has. Achieve Righteousness, and all good things else will add themselves; for the essence of righteousness is Universal Love, and that is the sensing of the essential Unity of all Life, and in that Unity are all things in their best and most lovable aspects.

This Heart of all Religions is necessarily present in every creed and every religion. But, the eye will not turn from the Finite to the Infinite without sorrow and suffering and frustration and *vairagya* and *viveka*. The Dawn of the Spirit comes to each sleeper whenever he awakes; and each one awakes at the end of his particular night, in accordance with the cyclical periodicity of his psycho-physical vestment, his own mental-material sheathing, his own individual nature; and then, to him, the distinctions of waking and dreaming and slumbering vanish, and the whole of the World-process remains one perpetual Dream.

Contributions
In Answer to the 14-Points
By
Foreign Writers

The 14-Points in the Dream Problem Discussed in this Volume.

1. Who is it that sleeps, who is it that dreams and who is it that wakes up?
2. If it is one and the same person what prevents him from knowing during his dream state, that he it is who, before going to sleep was walking and is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?
3. If the personality in each state is different, what becomes of the waking state personality during dream and what of the dream personality during waking state?
4. If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?
5. Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to and is any of them eternal and unchangeable?
6. Is communication from one world to another possible, if so, how can a person in the dream world communicate with his friends in the waking world and vice versa?
7. If as some contend, the waking world is as unreal as the dream world and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world) it may be asked, Why this, so-called higher state of illumination also is not a dream in relation to a second higher state and this in relation to a third one and so on ad infinitum.
8. Is it possible for a dreamer to remain cognizant during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?
9. Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?
10. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?
11. To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?
12. What is the state of consciousness of a person after the so-called death of his body, viz., does his personality survive and does he know that he is dead?
13. How can the created beings of the waking world and dream creatures of the dream world know their creator and dreamer?
14. Is there any ultimate Reality, eternal, conscious and ever-present in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?



100.

VII

By Mr. David P. Abbott.

Author of "Behind the Scenes with the Mediums," "The History of a Strange Case," "Independent Voices, Movement of Objects without contact and Spirit Portraits," "The Marvelous Creations of Josef," published by Open Court Publishing Co., Chicago, Ill. Essays on "Thoughts on Time, Space and Existence," published in the "Monist," "Spirit Rappings" published in Popular Mechanical Magazine; Numerous essays published in the American Journal for Psychical Research. Age 58 years.—
"Omaha, Neb. U. S. A

By Mr. David P. Abbott.

Doctor Ram Narayan has asked me to express my views on this subject. I fear I am not equipped properly to handle it; but I shall express such ideas as occur to me.

There are two ways of approaching the subject; one is by using our reasoning faculties and such scientific and philosophical knowledge as we possess, and trying to reason out our conclusions; the other way is by direct experiment, which, in my mind, has far more value.

My dealing with the former will be very brief. To answer some of the questions, we should first know what is that thing we call the Ego or *Atman*. Now, we can not know the ultimate nature of spirit any more than we can know the ultimate nature of matter. So we are in a measure guessing, when dealing philosophically with these things. Personally I should be inclined to accept the modern view of Monism, *viz*, that all Reality is one; but to the perceiving subject it has two aspects, the Objective aspect and the Subjective aspect. Viewed objectively, Reality appears to the perceiving subject as matter in

motion. But viewed subjectively, from within by introspection, it is Spirit. That we really do get behind Matter in our own consciousness, or in our own souls, and here find only spirit, seems a fact.

Dr. Paul Cartus has dealt so fully with this that it is not needful for me to do more than mention it. He compares the subjective and the objective aspects of Reality to the two sides of a piece of paper. Reality is merely viewed from different standpoints. He, as well as many others, shows how the spiritual side is organized in man, in a manner parallel to the material side; and he shows how the simplest soul elements are what he calls "Elements of Feelings". He shows how these combine through organization into actual feelings, and how these become perceptions, which are compared by the aid of memory, and grow into conceptions, and so on. But under this view Reality is both spiritual and material, according to the standpoint from which it is viewed; and our knowledge of it is no more than a knowledge of Form. We merely know something of the forms Reality assumes, and of the formal laws.

All knowledge, if brought to its last analysis, proves to be but a knowledge of

Form, The Ultimate of Reality eludes the human mind. Form can exist in three realms, the realm of Matter, of Energy, and of Spirit. It can migrate from realm to realm. Take any simple geometrical figure. It can be recreated or duplicated any number of times. It can also be duplicated in a mind picture. The form element is moved bodily into the mind as it were, hence we can know the forms of things; but the substance element eludes us. This is true for both the substance of Matter and the substance of Spirit. We know only their forms. Mind will first have to become something more than mind, for Reality to be known in its ultimate nature.

Now if the spiritual side of man is developed through organization, the same as is the physical body, the Ego is no more than a central office for a community of elements. Man is a combination of units. He is a union. However, all unions that are functioning are units for the time being; but they are divisible, and can be destroyed and recreated the same as any formal structure.

Philosophically this view seems the most probable one, but if it be correct, there can be no existence for the Ego in some transcendant realm after death, and our problem amounts to but little.

Every experience of the individual may be recorded in the neurons of the cortex in the brain, and these may be revived in memory by a flow of nerve force into these channels, when sleeping; and we may thus see visions of the original things experienced when awake, or of things made up of elements which our experience have sometime recorded. But as some of the faculties are sleeping or in a state of torpor, these visions may not be rationally directed, and our dreams come haphazard and irrational. There might be any degree of rationality in them, however, depending upon the faculties that happen to be awake.

If a man can be made to see visions of past experiences artificially, by electric force running into certain neurons in which these experiences were recorded, or by alcoholic stimulation, it is easy to understand how unrestrained nerve forces may flow into various neurons while sleeping, and keep up the incessant flow of visions, which I suppose we all see at such time.

But even granting all of this, still we know nothing of the nature of Spirit. It, in itself, eludes all knowledge, the same as does Matter and other ultimates. It may move into Matter and operate it like a tenant, and

move out at death; or it, and Matter may be one, but with two aspects, the subjective and the objective.

Admitting that the trend of scientific opinion of the present age is toward some form of Monism, yet we can readily see that the fundamental assumption that "all Reality is one" is little more than guessing. The fact that there is a certain unity in nature, that Reality is a Cosmos and not a Chaos, that there is a principle operating in nature that makes for constant adjustment of opposing forces, is what probably leads to the idea of Oneness, or Monism. The world Order, the Logos, the Amitabha of the Buddhists, or the Adrishta of the Brahmans, seems to be the Divinity that overrules the world. This, which is inherent within nature and omnipresent, seems to lead to the idea of Oneness.

But we can also guess that Dualism is correct. There is some reason for that. In nature we have Hot and Cold, Positive and Negative, Love and Hate, Attraction, and Repulsion, Good and Bad, Male and Female, and so on. Each thing is expressed by nature in dualistic terms. Life comes only through Dualism. There seems to be always in nature two opposite forces working.

Spirit may be an independent entity, that can move into and out of Matter as a tenant. The Ego may be an indestructible spiritual entity. It may not be a union at all. In this last case any study of its manifestations, whether sleeping or waking, is of the greatest import.

Philosophical ideas are not always correct mental pictures of Reality. How long have we regarded Space and Time as permanent unalterable entities that would remain, were everything else in the universe to vanish? And now comes Einstein, who bids fair to prove beyond doubt that they are variables, and that they are objectively both one entity, a four-dimensional continuum, the dimensions of which are altered with the velocity of the observer, and which would disappear with Matter and Energy, were they to vanish. If this be proved and our philosophical ideas upset it will be direct experiment; for it was direct experiment that verified his prediction that light in passing through a gravitational field moves in curves, and that the geometry of such gravitational fields is non-Euclidian. It is hard to realize that, if a ray of light pass two observers, one of whom is moving towards the source at any velocity and the other away from it at

velocity, it passes both at exactly the same velocity. But experiment seems to have proved that it is a fact. Then why should not experiment prove some other things of which our former philosophical ideas do not approve? What could be more at variance with common sense than this velocity of light in *vacuo* which refuses to recognize the velocity of the observer? Yet experiment says it is a fact. It would seem we have to accept it, and some day we may have to accept some other things at variance with common sense (so called).

Now, any reader can take the foregoing fundamental concepts of Monism or Dualism, and reason out his answers to Dr. Ram Narayan's fourteen points. But in each case it is largely guesswork. I do not feel like devoting this essay to guessing in any form, and only desire to state what I have found true in my own experience. That I shall now do.

Point 1.—Who is it that sleeps? who is it that dreams? and who is it that wakes up?

From my own experience I feel quite sure that, when I sleep, it is I who sleep, it is I who dream, and it is I who wake up. My only reasons for this are that at no point in my chain of consciousness do I find any break or change of personality. I find that I seem to dream

continuously, but with varying intensity or vividness. On going to sleep my perceptions never seem to cease, but seem to go on continuously. It is a hard thing about which to be definite, but I do not believe there are any totally blank places in my stream of consciousness. During my younger years I had little trouble in remembering my dreams on waking; but now I can hardly do so at all. However, I still remember certain formless dream date back to the time quite vividly. These were very rational, and probably before I had learned to talk. They are always associated with memories of my mother. For a long time I could not describe in words these memories when they would faintly fit through my consciousness, for the reason that they were irrational, and that there are no words to express their repeated occurrence, and the intuitive feeling that they were memories of something long gone by, I have concluded that they are vivid memories of irrational dreams of early childhood, which can not be expressed in words. Even to this day they stir my emotions with a feeling of sadness. But now while I can hardly remember my recent dreams, yet I never awake early or late but that I awake out of an

active dream. I can not often recall its details, or if so, only for a moment, until it flits away into the mists; but the noisy action of dream characters is still in my ears when I awake.

Point 2.—If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep, was waking, and is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?

In regard to this I shall say that frequently when dreaming I have known I was dreaming and in some cases I have striven with all of my will to awake, but seldom was able to do so. There seems generally to be a leaden weight holding the spirit down in sleep, which I can not raise. But many, many times I have known I was dreaming, and that I would again awaken.

Point 3.—If the personality in each state is different what becomes of the waking-state-personality during dream, and what of the dream-personality during waking state?

In regard to this I would say it is the same personality which is either awake or dreams. If it be not, then we would have cases of dual personalities in each individual, and one personality would sleep while the other is awake.

Point 4.—If as many believe the dream world is external to the dreamer, and is real and independent of the waking world, who is its creator, and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

As to this, I can not believe the dream

world is external to the dreamer, but that it is subjective—merely visions in his own mind. I mean this is generally so; but there are rare cases, as I shall later on describe, when it seems to be something other than mere subjective visions, caused by nerve energy running wild, into the neurons of the cortex.

Point 5.—Are there any other worlds (astral, mental spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to and is any of them eternal and unchangeable?

As to this, I must say I do not know. There may be. I have found some evidence tending that way. Naturally I am one of the greatest skeptics; but I have had certain experiences that are hard to harmonize with the idea that the waking world and the dream world are all the worlds there are. Of course these two worlds are in the realm of thought and are made up of characters that merely represent some unknown reality in the external world which they in some mysterious way parallel, but which they are wholly unlike. But there may be realms of which we know nothing. We have only scratched the surface of Reality.

Point 6—Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world, and vice versa?

I must here relate some lengthy experiences. These bear upon telepathy; but I

can not say whether or not the transmission took place when both minds were sleeping. I do know that the mind of the recipient was asleep in each case, for I myself, was the recipient.

In the first place I must dwell for a space upon Show Telepathy. W. T. Stead, in the Review of Reviews, discussed whether or not famous Zanzics were real telepathists. He seemed to think that they were. But he was not himself a performer and was therefore not qualified to judge on questions where trickery might enter. I know the Zanzics very well, and they have visited my home. They have performed for me out of sight of each other; but he always called to her, and they could hear each other. They were at the Exposition in Omaha many years ago before they were famous. He then was apparently using an ordinary side-show code. The questions secretly informed his assistant what the answer would be; but after that they grew extremely expert. He made no pretense to me that it was anything but a very highly perfected code. In fact, he told me that he could write all he used on a card three inches square. When one considers what volumes of material he could transmit almost instantly to her with two or three sounds, or abbreviated signals, the marvel of

this hidden language becomes in itself a wonder. Its development was a life's work for two people. Those who have seen them work will remember that on approaching a guest and speaking to him, he would stutter slightly on looking at the article and examining it. He would seem to be asking the guest to "let him see" or something, and would slightly stutter in his foreign language while so doing. Right then, it was being transmitted. He seemed to be speaking to the guest, but the sounds were all for his wife. Their knowledge of Danish helped before English audiences, for a Danish syllable sounded to us like a mere grunt or ejaculation. I doubt if any have ever surpassed these artists as this work; but I personally know a few, who, I think, equal them. The "Slarocks" in this country are fully the Zanzics equals. Mrs. Zanzic is now dead; but Mr. Zanzic, I understand has another lady to whom he transmits.

With my knowledge of the work, and my vast acquaintance among such stage performers, I emphatically state that all Show Telepathy heretofore has been accomplished by secret codes of signals or sound. While on the subject, I wish to state that all mind-reading and answering of questions for show purposes, is also done by subtle

trickery which I understand very well. The real Occult, whatever it may be in some cases, can not be commanded at will for show purposes.

After I published the first three editions of "Behind the Scenes with the Mediums," wherein I exposed all of the trickery of professional spirit mediums up to that date and explained the secrets so that any performer could duplicate the effects, I decided to give the world of wonder-workers some new mysteries that had not been explained, but to do so only for purposes of legitimate amusement.

Probably among a number of things the best I invented was the Talking Teakettle. This is a small kettle made of papier-mache, which is perfectly empty, weighs but a few ounces, yet it converses with any one as a person would, in any language. There is nothing connected with it, and it is passed from guest to guest. My guests, on assembling at my home, write their names and questions, seal them in envelops and drop them in the kettle. The voice then calls the guest by his name, and answers his written and sealed question. This he removes, to take home with him, and passes the kettle to the next guest. I shall state that I do not use the Hertzian waves of wireless, and it is not

ventriloquism; that the voice is actually in the kettle, and talks privately to the guest when the spout is placed to his ear. At the last a number join hands about it, "to give psychic strength to the spirit of the Egyptian mummy in the kettle" whereupon it talks out loud perfectly natural like a person, and plays instruments placed within it while the guests are all around it. It is the most mysterious thing of the kind ever devised, or of which any one has even dreamed. I, nor my family need not be near it, or even on the premises. The bottom of the kettle is of thickness of paste-board and the walls very thin. There is no place to conceal anything. Naturally such an unheard-of thing is of great value for entertainment purposes, so I can not reveal its secret; but it is this among other things, that has brought to my door all of the great professional wonder-workers who tour through the country. It was to see this and other things, that brought the Zan-zics to my home.

This brings me to my own inventions for producing telepathic effects for entertainment purposes. I decided to surpass any thing of the kind that had ever before been accomplished in this line. Always before, sounds or signals had been used. I determined to use neither. I succeeded beyond

my fondest hopes. I accomplish all of the effects without sounds or signals on my part, and in fact my wife and I do not need to be within sight or sound of each other. This is something never before accomplished; and while I can not at present reveal my secret, I may state that I accomplish it all by natural means, and by the exercise of no unusual powers. But I must admit that one cannot make those who have seen it believe but that it is genuine. I shall now describe the effects I accomplish.

A committee of guests is selected who take my wife away from home, or from the theatre if performing there, and drive off with her, taking her entirely away. Now, the guests choose things for her to execute on her return; and one of their number makes a record of the chosen things to be done, by writing them down in any book he may have. For example, one will request that she lift the large monkey-vase from its pedestal and place it in the centre of the room; another, that she remove some gentleman's tie and place it in another's pocket; still another, that she give the cube root of some large number; yet another that she turn a certain picture to the wall; and so on, choosing anything they may desire

without suggestion on my part.

A committee-man is now selected to take me away out of sight and guard me, which is done. The committee now return with my wife, who immediately executes all of the chosen things in rapid succession. This is precisely one of the feats, just as we do it. It is absolutely convincing to any one, yet it is not telepathy.

I am next taken to my dining-room by a committee. The dining-room opens through a large arch-way with columns into my library; and this in turn opens through a similar large opening into one end of my parlor. The guests are in the latter's other end, and can not see through into the dining room. My wife is with them, and we can not see each other. We are some seventy feet apart. Articles are now laid by the committee on a table in front of my eyes. I ask no questions, make no sounds or moves of any kind, yet my wife instantly calls out from the guest room and describes each article minutely, the position in which it is laid, and so on. The committee then tells her she is right and places another article which she again describes without being asked to do so by any one. The act is perfectly silent on my part. We could both be

insulated and held on a glass plate if desired, and she could be sacked up in a light proof sack. She can also deliver messages from supposed spirits to the guests who have written questions to said spirits, and burned their questions. She never sees the questions or any copies or impressions of them and neither do I, yet she actually accomplished this thing, which was never before accomplished in this subtle manner. Yet this is not genuine. I must state that I am not a professional wonder-worker. I do not follow this for a business, but I have developed this entertainment merely as a hobby to see what I could accomplish.

I mention these things to show that telepathy is far from established as a fact yet I must say that I believe it to be possible under certain conditions, but positively it can not be commanded at will in the slightest degree. It 'comes' involuntarily when one is not expecting it, and in my case during the hours of sleep. I shall now relate three instances of my own experience, which I assure the reader I am relating with sacred accuracy. Naturally I must go somewhat into my private or family affairs, in order to relate this; and I as naturally feel a delicacy in obtruding private affairs on the

reading public; but for the sake of enlightenment, I make this sacrifice of my personal feelings. It seems that it is only family matters that stir the emotions with sufficient strength to cause such phenomena.

In 1910 I was living in Omaha. My father and mother resided at Falls City, Nebr., a small town of a few thousand. My father lived on a high hill at the north of town. Down this hill to the west was a valley between hills where were many natural springs. My father had constructed some artificial lakes here.

As a railroad passed north and south, just west of these lakes, and was on a high grade, he also built a high bank on the west to imprison the waters of his lakes; and this left a deep ravine between the lakes and the railroad grade. In the bottom of this flowed surplus water which in many places stood in quiet pools that were deep enough for small fish. At that time my father was seventy years old, and my mother was growing feeble. During one of her spells of weakness she came to Omaha to stay at my home, for we did not like to have the old people alone when she was ill. I worried some over having my father at home by himself, as he was getting so far along

in years. With these statements in mind the reader will now understand what happened. My father's house fronted south. A road ran east and west past it, and down the hill on the west to his lakes.

On the night of May 26th, 1910, I had a dream. I dreamed I was standing on the elevated sod on the north of this road a few hundred yards west of his house. I was watching my father who was standing in the road. The road was very muddy, and he was stirring the mud with a long spade. A lady, who resembled an acquaintance, stood a few feet east from me. I turned to glance at her, and then looked back to my father's position, but he was gone.

Intuitively I know he had sunk in the mud. I turned quickly to the lady who had been watching him, and asked her excitedly, where was he when, he went down? She made no reply but I heard his voice from away below. He said, "Dave, I am seventy feet down. Run for help. Get ten men." I replied that I would get a hundred if I could, but asked how he could keep the mud out of his mouth while I was gone. I thought, may be he could protect his mouth from the mud with his arm, so he could breathe in some way,

though I feared the mud would suffocate him; and I started to run south-east towards town, and under the effort I awoke.

I tried to go to sleep but my emotions were stirred so that I could not. It was about three o'clock in the morning; and my wife, noticing my restlessness, asked the cause. I told her, stating that I feared something had befallen my father. At times of premonitions the greatest skeptics forget to disbelieve. That is what I did. At breakfast I again related the dream to my mother and my wife, so that it was well-fixed in all our memories; and I stated that I was worried about my father.

At eight o'clock, on arriving at my office, I found a letter from my father. I opened it without thought; but as it opened out, somehow my eyes saw the word "mud" in a number of places in the letter. These seemed to stand out distinctly while the rest escaped my perception. I stopped, placed my hand over the letter and thought, Here is my dream. Now it is going to be verified, and I shall think it over carefully in every detail, before reading the letter. This I did, fixing all details indelibly in my memory.

I then read the letter. My father stated

that he had had an accident that day, and nearly lost his life. He was walking along the west bank of his lakes, when the ground under his feet crumbled and he rolled down the steep bank. On the way down, his shoulder struck a small stump. This stunned him somewhat, but he continued on down and plunged head-first into one of the small pools at the bottom. There was some eighteen inches of soft mud under the water, and in this his head, shoulders and arms were buried. This held him tightly, and only with the greatest presence of mind did he avoid suffocation while under the mud. He held his breath, and with great effort finally managed before exhaustion, to withdraw his head from the mud and get it above the water so he could breathe. Then he contrived to draw backwards out of it, and crawled to his buggy near by and pulled himself up into it.

Immediately I wrote him of my dream; and he told me that at the hour of three A. M. that night he was wide awake, for the pain in his shoulder would not allow him to sleep. Earlier in the evening he had written me of the accident, and at the time of the dream the letter was just about being placed on the train at the station.

While this dream was not literally

verified, yet the fact that it occurred just after the accident; that my dream was that he was in danger of suffocating while under mud; and that he did nearly suffocate under it, make it seem altogether beyond the probabilities of chance coincidence. It could hardly be accidental coincidence one time in many millions. To be sure, it did not occur at the exact place I dreamed, and he did not sink the vast distance I dreamed yet he was buried under mud just as I dreamed, and all my life I have never had a similar dream. I must conclude there was some form of communication at a distance between our spiritual entities.

I shall now relate an experience that occurred some eight years earlier. I am the oldest of the living children in my father's family, and in a way always looked after my younger brothers when getting started in life, taking a sort of parent's interest in their success.

We brothers had engaged in a speculative grain business in Kansas City, Missouri, a few years before, having invested in some of the stock of the M.—Commision Co. It was a new business to us, and we hardly knew what it was, until we were in it. I soon discovered the nature of it, and I did

not like it; for to me it seemed nothing but high-class gambling. We were in it a few weeks, and then came the famous "*Leite Deal*" in wheat, during the Spanish-American War. This violent upturn of the markets bankrupted the company, and we lost what we had invested in it.

We brothers then made a solemn agreement never again to have anything to do with any thing of the kind. We shook hands on it, and that chapter of my life was closed. I supposed that it was closed also for my younger brothers. I went into business at Falls City, Nebr., and my brothers went into business in Omaha. Things were running along in a commonplace way, and then one night I had a dream. That was about May, 1902.

It was near three o'clock A. M. I dreamed I was conversing with the elder of my two brothers and that he informed me he was again going to engage in that speculative business; but for me not to worry, for he had made such arrangements as would eliminate all risk or chance of loss, on his part. The dream began first by a cousin of ours, who had been in the original disaster with us, coming to me in great distress and trouble; but with the shifting

character of dreams, I was in a moment talking to my brother. He said he had leased a private wire, and would place all trades with the C._____ Commission Company from whom he leased the wire, dealing entirely on a commission basis. With this class of business he would draw his commissions and take no chance of loss, as the other firm "carried the deals" and consequently assumed the risk.

I tried to remonstrate with him, to show him the hidden dangers; but with his buoyancy of youth, I could not make him see danger. Great sadness came over me; and I tried, and tried again, to convince him of his error. I reminded him of our pledge and of our misfortune before, but he could only see that with this, he would soon make a fortune. My sad and desponded feeling increased until the emotion of it caused me to awake. I saw it was but a dream; but with a strange persistence, as I tried to sleep, I was again talking to him and my mind kept shaping arguments for me to present to my brother, so I could dissuade him from the venture. This continued for a long time just as if our conversation had been real, and I could not get it out of my mind. My thoughts kept turning

to my conversation with my brother, just as if it had actually taken place; and it seemed borne in on my inner consciousness that I had actually talked to him.

My wife awoke and asked the reason for my restlessness. I told her of my dream and said to her that it seemed as if I had actually talked to my brother, and that it was not a dream. She made light of it but I slept no more that night.

At nine o'clock in the morning I went to the postoffice. I had temporarily forgotten the dream until I entered the door, whereupon it all came vividly before me again. I paused and thought, "Now, if I step around there where I can see my box, there will be the letter confirming my dream", I drew my breath and steeled my nerves, for I knew to a certainty, by a kind of intuition that the letter was there. I then moved into position where I could see the box, and sure enough, there it was. As I approached the box my hands were trembling, but I did not have to open the letter to know what it was. I took it to the side desk, where I opened it, and it was of great length. It verified every detail of the dream, even the very minutest thing. He had leased a wire from the company referred to in the

dream, and they were carrying the deals. He said he knew I would not approve, and proceeded to place his points before me, to convince me of the wisdom of his action, and of its absolute safety.

I took the letter home and my wife and my father read it. We talked it over, and strange to say it did not seem to any of us to be anything unusual for me to have dreamed its details in advance. At the hour of the dream, the letter was leaving Omaha for Falls City.

Such a dream as this could have come to me, and it could have been verified; but what are the mathematical chances of my having just this dream exactly the night after my brother had closed his deal to enter this business? Chance coincidence does not work with such mathematical correctness as this, and especially as to the details of how the business was to be conducted on a commission basis, and the deals to be placed over a private leased wire.

Things drifted along in commonplace fashion for a few months, and then came the sequel. My father and I began to hear things, such as that the business was not the success that had been planned. We looked for them to close it up or sell it. So there is some

natural reason that we should worry or dream about this; but we did not do so for some time. It happened Saturday night, Nov. 28th, 1902,

Then I dreamed my brother came to me again, but in great distress. He told me he had lost everything he had. He was sad and despondent, and said the lesson would do him for life, if he could only get started again.

The thing rent my very heart with sympathy and sadness, and my emotion was so intense that I awoke. I could not sleep any more that night. It was again three o'clock a. m. My wife awoke, and I told her of the dream, and that I was sure the end had come.

Next morning was Sunday—a bright, sunny morning; and I walked into the city to get the letter I knew was there. While I was gone, my father came from his home to mine (about a block), and related to my wife that he had had a bad dream that worried him: He had dreamed that my brothers had lost their money and had discontinued their business. My wife told him that I had had the same dream, and had gone to the postoffice to get its confirmation. Upon arriving there I was fully depressed,

for I knew everything before looking towards my box. Sure enough there it was. I have it yet. It fully confirmed my dream in every detail. They had lost their money and closed the office, paying all creditors. It left them with practically nothing, and they had to begin life over. I shall not dwell on all of the details, as the letter is very long; and I shall not relate how they started over, and I shall once more recovered their position in life.

Everything was literally as I dreamed it. Now it could not happen by mere chance that in two dreams on the same subject, each would occur exactly at the time the things occurred. Whatever the mathematical chances are that one dream could happen at the right time by chance, that number however vast, would have to be squared to represent the chances of both coming at the right time. I must believe there was communion between two human souls, one at least of which was asleep and dreaming.

My father was a very strong agnostic, and there were few greater skeptics than he; but I induced him before his death to relate a story of one of his boyhood dreams. It may not be amiss to give it in his own words, which I copy from a sworn statement I have.

He begins: 'In 1849, my father accompanied by his oldest son, Asahel then eighteen years old, journeyed overland with ox-teams to California. He was, like many others at that time, lured to a distant land which could be reached only under great difficulties and hardships, in quest of the realization of a golden dream that few were destined to consummate. In those days it required from four to five months to make the journey. He left Savannah, Missouri, about the first days of May, and arrived at his destination some time in August. In those days it required such length of times for letters to reach their destination, that my mother received only one letter from my father, according to my memory. When my brother went away, he remarked to my mother with all of the hope of boyhood, that she would never see him again until he had ten thousand dollars, which sum in those days, to people in their circumstances, seemed a veritable fortune.'

About the last days of February, 1850, I had a very vivid dream one night, and related it to my mother. We lived just south of the young village of Sayannah, facing east to the road that led south to St. Joseph, Missouri. In those days all public travellers

made their journeys by stage-coach from the various landings on the Missouri River to the inland towns. At the time, we had no idea as to when we should see my father and brother again; for they were in quest of a fortune and we had no idea how long its accumulation would require.

In my dream, I saw the stage-coach from St. Joseph drive up to our stileway leading over our front-yard fence, about one hundred feet east of our front door. I saw two strangers alight, and saw them lift my brother over the stileway. My brother wore a silk oil-cloth cap, and looked pale and haggard as if he were sick. I did not in my dream see anything of my father. That morning I related my dream to my mother.

About three o'clock that afternoon, while playing in the front-yard, I saw the stage-coach drive up to our stileway, and two strangers alighted and lifted a small trunk over the stileway. While the strangers were doing this, my brother alighted from the coach, and I noticed he was on crutches. He crossed over the stileway himself, without aid. He was not lifted over. He wore a cloth cap with a silk oil-cloth cover. I called to my mother, who was in the cabin, weaving on the old-fashioned loom, as was the custom

in those days. I cried, "Oh, mother, yonder comes Asahel! That is my dream?" My mother came to the door and met her returning boy, and asked where was his father. He replied that his father was dead. He had died of dysentery then so prevalent in that country. He had died December fifteenth prior to that date. His grave was the first one in Hangtown later a suburb of Sacramento. The name suggests many of the tragedies of those early days in that country which had no law. My brother was afflicted with sciatic rheumatism and had to go on crutches. He had never before worn a cap of the description he now wore. However, these caps were being used to some extent at the time of my dream, and I had seen a few of them, but had in no way associated them with my brother.

My brother (who is now dead), at the time had money enough to buy more ox-teams, with which to go back, but he had been robbed on his way home. He had travelled by ship from San Francisco around Cape Horn to New Orleans, and from there by boat to St. Joseph. On his way he had been accompanied by an acquaintance. He had had a dream in which his dead father came to him, and warned him to watch this companion, as the latter would most surely steal

his money. After this, he was robbed of most of his money; and in another dream, as he reported it to us at the time, his father again appeared to him, and censured him for permitting the party to whom his father had referred in the previous dream, to steal his money." (*Sworn to by George A. Abbott*).

Notice the details and facts of this dream of my father. He saw his brother and not his father. The two strangers that alighted from the coach, and the oil cloth cap and so on. Of course the strangers did not lift his brother over the stileway, but they lifted a small trunk instead. Yet his brother was on crutches.

I assure the reader that my father recorded the above story as accurately as his memory permitted. Childhood memories many times are more reliable and vivid than our later ones, and this is no doubt fairly accurate. In my own cases, at the time I made records from which my accounts are taken. The reader will attach no more importance to these accounts than to others he may happen upon; but I assure him that I have reported everything very carefully, and that I was qualified to observe these things; and that my only interest is to report them with sacred accuracy.

I see no reason for supposing any material connection between minds or brains. Could the Hertzian waves of wireless affect a human mind, we would all experience such things now, when space is filled with wireless waves. I must conclude that a connection exists between related minds or spirits; that this connection disregards space and time and is spiritual in nature; that at times when the emotions are strong enough, it may come into operation involuntarily, and that it is much more easily received in sleep during a dream, than when warded off by the more strong physical sensations.

I have dwelt on this part of the subject because it is the part of which I know something that may be of value. I think it shows that communication between the dream world and the waking world may be possible, or at least between two individual dream worlds separated by distance. As to how one in a dream can communicate with his friends in the waking world, and *vice versa*; I can not say; for I do not think it can be done at will. But in times of deep grief or danger, I think the emotions may in some way do it, voluntarily, through some unknown spiritual power.

Point 7—II, as some contend, the waking world is as unreal as the dream world, and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awaking into this physical world) it may be asked: Why this so-called higher state of illumination also is not a dream in relation to a second higher state, and this in relation to a third one and so on *ad infinitum*?

I can only surmise in answering this question. There may be another world, a higher state compared to which our waking world would be a dream. We know our waking world is but a mental copy hardly that of a world of Reality surrounding us. We do not know this world of Reality; but instead we know a world of mind-pictures, which this Reality has created in our minds through its action on our senses. We know this microcosm is a fairly accurate picture of the macrocosm, or outside Reality which is pictured in our minds in the "beauteous hues of sensation." We know that one parallels the other in some mysterious way; but the two are not duplicates of each other.

Point 8—Is it possible for a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

I do not know whether or not the dreamer can remain, during his dream state, cognizant that he is dreaming; but I do know that he can be cognizant of it for some time, for it has happened to me more than once.

Point 9.—Will a dream cease or continue, if the dreamer becomes aware of its nature during the dream state?"

"I think the dream will many times continue, but will sometimes will terminate. That has been my own experience."

Point 10.—How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?"

"In reply to this I shall say that I have never been able, to my knowledge, to alter or create my dreams after once asleep; but I have in certain experiments caused and shaped them before sleep, by a certain form of suggestion. It was a color experiment."

Point 11.—To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?

I do not think I ever have a perfectly dreamless state. I never yet awoke, or was awakened but a dream was under full headway.

Point 12.—What is the state of consciousness of a person after the so-called death of his body, viz: does his personality survive and does he know that he is dead?

I know absolutely nothing about this matter and am undecided myself, although in one investigation I found some fairly good evidence of survival. It was in the investigation of the case of Mrs. E. Blake, and an account of it is published by the Open Court Co. of Chicago, under the title, "The History of a Strange Case".

Point 18.—How can the created beings of the waking world, and dream-creatures of the dream-world, know their creator or dreamer?

I can give no answer. I might say that through the study of science and philosophy in their deeper phases, one may in a measure glimpse the great Infinite Power or Being that manifests to us through the sense world; but that is the only way I know, that we might know our Creator.

Point 14. Is there any ultimate Reality, eternal, conscious and everpresent in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions, and suitable to every human being in all times and countries?

As to this, I can say but a little. There must be an Ultimate Reality, but whether or not it be eternal I can not say. The only universe we know is ours; and now the mathematics of Einstein is about to tell us that it is limited in both time and space. This may become a proved fact in a few years, for he has suggested a possible experiment that may make the solution of the problem possible; just as did his suggestion of the experiment that proved light subject to gravitation. He, himself, states that the evidence indicates a limited universe, and that probably it is neither infinite nor eternal.

Is it conscious? I should say "No" as to anything like the subject-object-consciousness.

of humanity; but the great All dies not; first plan and then execute as do humans. It seems to plan and execute at the same time, and it makes no mistakes. It does not seem to sense one thing at a time, as mortal consciousness does; but all things seem to be eternally present in the Divine Mind, if I may call it that, at the same time and at every instant, so that no planning is necessary. Merely execution is required. Somewhere, I have a photograph of a large, hollow tree. In the branches some ten feet up, some dirt and leaves lodged. A seed was dropped, and a new tree, began growing. It sent a root down the inside of the hollow tree: Some children had been playing in the hollow tree, and had left a flat stone on the ground. About eighteen inches above this stone, the root divided and sent branches accurately to the ground, one on each side of the stone. Would you call this consciousness, or merely the Divine Intelligence of which human intelligence is a poor copy?

The mud wasp toils all summer for offspring it will never see. It seals up its eggs in mud cells. Next year the young mud wasp will awake hungry some day, and that very day it must have food. The intelligence

in the All had to devise some plan of refrigeration superior to that of man. The food of the young wasp is a grub. The invisible, omnipresent intelligence of the world, devised an organ in the wasp that could manufacture a certain poison—one that would simulate death, but would not kill. The parent wasp stings the grub before sealing it up with the egg. The grub appears dead and lifeless, but it is only an example of suspended animation. It loses no juices or anything whatever. Nature just rests for some months; and finally, on the day the young wasp must have food, the grub begins anew his life processes, just where he left off. He furnishes a fine meal for the young wasp. But you will say, "How about nature's intelligence in caring for the grub?" My reply is that the omnipresent intelligence is not without the universe in some distant realm, but omnipresent is everywhere; and that it only considers the thing it is within, in doing its work. In a blade of grass it works for the good of the grass only. In every other thing it works in the same way. In the wasp, it works only for the good of the wasp and ignores the welfare of the grub. But in the unfortunate grub it is also at work for his good. Hence arises conflicts; but over and above all is the Divine World

Order, the Logos, that makes for constant adjustment of opposing forces; and that thing which can not adjust itself to its environment, is mercilessly destroyed.

That is all I know of the consciousness of Reality. All religions and creeds must accept facts that are proved and keep in adjustment with human knowledge, or themselves be eliminated. Nature is merciless, and only that can exist which keeps in harmony with its environment. Only that can endure which constantly adjusts itself to conditions; for conditions, like everything else, are dominated by the eternal law of change and are constantly changing. But adjustment takes time.

VIII

By Dr. Charles J. Whitby, M.D.

Author of "Makers of Man : A Study of Human Initiative,"
"The Wisdom of Plotinus," "The Logic of Human Character"
"The Open Secret. Intuitions of Life and Reality," "The
Ness King" "The Doctor and his Work," "Triumphant
Vulgarity," etc.—*Bath (England)*.

By Dr. C. J. Whitby, M. D.

Point 1.—It is the empirical ego or phenomenal self that sleeps, dreams (in ordinary dreams) and wakes up.

Point 2.—It is not precisely the same self, that sleeps and wakes, for the self is a term of variable form and content. Sleep involves a shifting of the threshold of consciousness, as certain parts of the brain cease to function, while others become or remain active. There is enough overlapping of the two states to allow of some continuity of consciousness and some recollection but this is in general, vague and imperfect. In the dream state, thoughts or images come and go as suggested by physical or other causes and are not controlled by volition, for the waking *will*, in the dream state, is in abeyance. The average person during his dream state is too mentally passive to reason logically about anything.

Point 3.—Part of the dream state personality ceases on waking, and part of the waking personality ceases on entering the dream state, while the part which is common to both, persists. The flame is continuous but its form varies in accordance with that of its fuel.

Point 4.—The dream world of average undeveloped souls is mainly perhaps wholly, subjective. More developed souls whose 'astral' bodies are organized, gradually obtain glimpses of the corresponding objective order of which they, at any rate, are not the creators. But this occurs mainly in deep sleep and is very difficult to remember, because in deep sleep the brain has ceased to function. Du Prel thinks that the sympathetic system and in particular the solar plexus is the distinctive organ of dream consciousness and lucidity, so far as they have a physical basis. One distinctive feature of the dream world is its extraordinary plasticity, another what we should call illogicality, a tendency to vary amazingly without apparent rhyme or reason. A third is the symbolic presentation of ideas. A fourth great imaginative fecundity and dramatic power, the most prosaic persons become rivals of Shakespeare while dreaming.

Point 5.—I believe that there are subtler worlds than those cognizable by our ordinary senses. I doubt whether any sphere can be absolutely "changeless".

Point 6.—There is abundant evidence that communication from one world to another does occur. I believe also that two

persons much attached to one another, if prevented from meeting in the waking state, frequently do so in the dream state and that such dreams are perceptibly different from the merely subjective ones. But it is much more difficult for a person in the dream world to communicate with one awake and I have never heard of such an occurrence.

Point 7—Emancipation from the trammels of the physical body presumably involves an identification of consciousness and may therefore be justly designated an “awakening.” Doubtless there is a sense in which the physical world *as I know it*, ceases to exist when I die or fall asleep, because no body else knows it precisely as I do. But to say that the physical world is my own creation is at least ambiguous. It is certainly not the creation of the phenomenal self, the self of every day experience.

Point 8—I see no reason why persistent auto-suggestion should not evoke the power to remain self conscious while dreaming. For it is self consciousness as distinct from immediate consciousness that the dreamer lacks and perhaps this is inseparable from activity of a part of brain always dormant in slumber.

Point 9—Generally the moment one becomes self conscious, one wakes up.

Point 10—I believe that dreams may be modified by auto-suggestion. I cannot say that I know this, however.

Point 11—I believe that the so-called "dreamless" or deep sleep is a state arrived at when the brain ceases to function and consciousness either functions through the sympathetic or through some super-physical vehicle. Presumably only the highly developed (spiritually) can carry waking consciousness to and fro between such extremes. For memory to persist, there must be an overlapping of the two spheres, and this is lacking in the undeveloped.

Point 12—The state of consciousness after death varies immensely according to the degree of spiritual development. But I have little doubt that as a rule the personality survives and is aware of its transition.

Point 13—The various methods of Yoga, the study of science and philosophy, the practice of religion, persistent devotion to duty; these are all means by which the creature attempts to know the creator. The task is hard, the goal distant, but rumours of at least partial success are not lacking.

Point 14—I believe that there is a Supreme Reality, but I prefer not to attempt to define it. I doubt whether even *unity*, in a mathematical sense, can be justifiably attributed to it.

East and West

What is philosophy? Philosophy may be described as a conversation carried on by initiates across continents, oceans and countries, above the heads of the throng. As to the topic, that is always the same, the discrimination of appearance and reality. Philosophy is to the few what religion should be to the many: For in religion there is, and must always be a simplification of Truth, so as to allow of its presentation in the forms of myth and symbol. Only so, can it be assimilated by immature minds. But the simplification so effected necessarily involves a certain amount of falsification; and the task of philosophy is to correct this falsification, to strip from the face of Truth her mask of myth and from her body the garment of symbol, in order, if such be possible, to see her naked and face to face. Your symposium on "The Dream Problem" constitutes a genuine and valuable contribution to the task in question. I have read it with keen interest

and have learned much from its contributors, most of all from the concluding section embodying the remarkable dialogue of the dreamer and the sage Vasishta. Now, with your kind permission, I should like to submit a few reflections of my own, in particular some thoughts on the respective aims and functions of Eastern and Western philosophy. My primary contention will be that these contrasted and at first sight contradictory *drishtis* are complimentary, mutually indispensable. Some of your Indian contributors themselves deeply imbued with Eastern lore and Eastern ideals, write harshly and a little contemptuously of our Western thinkers. I am not surprised at this; it is quite natural and intelligible. All the same, it is a narrow and mistaken point of view. Eastern and Western Philosophies are a pair of opposites (*pratyogis* you call them) neither of which can be left out of account. The East is feminine, negative and (in regard to manifested existence) pessimistic; the West is masculine, affirmative and (predominantly) optimistic. Between these two, there should be, there must and eventually will be, not hatred but love. They are predestined mates and spouses; from their union will be begotten a world-wisdom higher, deeper and truer than either alone can envisage, let alone conceive or bring

forth. I speak not as a partisan of Western ideals but as one who, so far as opportunity has permitted, has impartially availed himself of every means of enlightenment without regard to its source. I am neither optimist nor pessimist; rather perhaps, I am both, since experience has taught me that nothing is too bad to be feared or too good to be hoped for. I find the East satisfying where the West sent me empty or at least unsatisfied away. On the other hand I find the West inspiring and zest-provoking where the East enervates, and blasphemes against life. That may seem a hard saying, but it has to be said. The sort of pessimism which insists on facing the hard facts of life is wholesome and sound; the pessimism which argued the heart out of a man, subtly decrying established values, polluting all things by a trail of despondency, is poisonous and vicious. Make life out as tragic as you like—the more tragic the more divine. But do not make it ridiculous, do not make it sordid, contemptible, do not ask us to believe it necessarily a mean and petty affair. You will reply, perhaps, that since your Vedantic lore teaches that every being is fundamentally one with the Absolute, it is absurd to accuse you of belittling man. But I am speaking of life, manifested life, *mayavic* life, if you will;

it is your perpetual belittlement, depreciation of this which I consider fundamentally false and mistaken. We Westerns will never agree that the manifested universe or life and activity within it require apology or defence. To us, life is not something to be endured patiently, or impatiently escaped from; it is on the contrary an inestimable boon, an immense opportunity, a splendid adventure or a fascinating experiment.

One fine summer morning two children, a boy and a girl, set forth gleefully on a ramble through the country side. Over the hills they wandered through woods and meadows, across rippling streams, beside mysterious lakes, meeting with many breathless adventures by the way. It was late when they returned, tired and hungry, and the father asked his son how he had enjoyed the outing. "Oh father" cried the boy "we had a glorious day. A bull chased us across a field and we only just got over the gale in time. We came to a brook, with stepping stones, and while I was carrying Milly across, one of the stones moved, and we fell into the water. Then, when we were looking for birds' nests in a wood, a keeper came along, and we had to hide until he had gone by. I should like to go again tomorrow." But the little girl

crept away to her mother, fell into her arms and cried bitterly, complaining that she had been so frightened and was dusty and tired, and never wanted to go out with Jim again. But she was soon comforted by her mother, and fell happily asleep in her lap. For had she not attained *moksha*, as we all surely attain it, when our little wanderings are over ? There is a saying of Emerson that " a bird in the hand is worth two in the bush ". If one is going on a journey to a far country, is it not wiser to enjoy the sites and incidents that one meets day by day, than to close one's eyes or turn disdainfully away, spending all one's time in dreaming of the goal ?

I would ask you to consider the contrast between the ideal of renunciation, so strongly insisted upon by many of your own teachers, and its Christian rival, the sacramental views of life. The one inculcates the rejection, the other the grateful enjoyment of the gifts of life. The *yogi*, who by the exercise of severe self discipline has acquired *siddhis* which enable him to modify the course of events in marvellous ways, is warned against using these powers, because they may impede his progress. But why should they do this if they are legitimately employed for

good purposes and without undue display? He has fairly earned them, and it seems to me that it is not only his right but even his duty to make proper use of them rather than to suffer them to rust and decay. Christ in one of his *parables* severely rebuked those who bury their talents unused. This case of the *siddhis* is only one example of what seems to me the tendency of Eastern authorities to advocate renunciation as a matter of course. Those who are more deeply versed in Eastern philosophy than I can pretend to be, can tell me whether I am right in believing that this tendency is more pronounced in some of the modern commentators than in the original Scriptures themselves. In the Bhagwad Gita for example, I find a perfect balance of sanity. "The wise ever strives conformably with his nature", says the master, "beings follow their nature, what will constraint avail?" To attempt to dam up the stream of natural tendency within us is indeed to court disaster; all that we can safely attempt is to divert its flow.

Palestine has been well called the meeting place of East and West; and in the doctrines of Christ we find a synthesis of the Eastern and Western points of view. There is an almost startling resemblance

between certain passages in St. John's gospel and in the Bhagwad Gita, for example, which does not seem to have attracted the attention it deserves. On the other hand, Christ seems to have carefully avoided any undue encouragement of excesses and to have approved of the temperate enjoyment of social and other pleasures. The fact that he complains of having been reproached as "a glutton and a wine-bibbler" simply because he would not countenance the irrational austerities of the Pharisees, is highly significant. So too, is his evident preference of what in these days would be called "Bohemian" Society to that of the "*unco quid.*" In these genial traits he displayed true wisdom, for happiness and goodness are closely allied. But it is in the institution of the sacrament of the Last Supper that we find the most profound affirmation of the divinity of life. In finding it, we are told that he took bread, broke it and gave it to his disciples, saying "Take, eat, this is my body." And he took a cup of wine and gave thanks and gave it also to them, saying, "Drink, for *this is my blood.*" This memorial rite has been observed for the past two thousand years, and regarded as the most solemn and sacred of all Christian mysteries. And

seeing that Christ is regarded as an incarnation of the divine *Logos* its symbolic interpretation is not far to seek. It implies that all human experiences and activities, even those primitive functions which we share with animals, are potentially divine. Since *Atman* permeates or underlies all phenomenal being, is it not literally true that when we take bread into our mouths we take the very substance of divinity, whether we are conscious of it or not? Is not bliss (*anand*) one of the primary *atmanic* attributes, and has the fact that eating is or should be a pleasurable process in relation to this? Are not the moments of ecstasy which may and do surprise us in every day existence, a form of *yoga* and a justification of the sacramental view of life? Hence *Ishwara*, speaking through the lips of Krishna, declares, "I am the sapidity in waters, I am the radiance in sun and moon, the word or *piran* in all the Vedas, sound in ether and virility in men. The pure fragrance of earth, the brilliance in fire am I, the life of all beings am I, and the austerity in ascetics". Not only so, but as he identifies himself with the objects enjoyed, so too, he participates in the act of enjoyment. In the fifteenth discourse of the Lord's Song we are told now, when the Lord acquires a body, he seizes on

the mind and senses and goeth with them as the wind takes fragrances from their retreats. Enshrined in the ear, the eyes, the touch, the taste and the smell, and in the mind (*manas*) also, He enjoyeth the objects of the senses, Enjoyment then, so far from being necessarily a hindrance, may, I repeat, rise to ecstasy constituting an act of *yoga*, provided of course, that it is fairly earned, and accepted with detachment. And as with enjoyment, so too with action. "Renunciation and *yoga* by action both lead" we are told, "to the highest bliss, of the two, *yoga* by action is verily better than renunciation of action". Is not this a confirmation of our Western point of view, and a rebuke of those who persist in the depreciation of manifested life and activity? The processes of evolution, and involution, although at first sight they may appear to be independent and even opposed, may be so harmonised by wisdom as to become well nigh identical. This may not apply to those who have reached or approximated to the highest stage of knowledge (*gnana*), to those *avadhu-ta* described by your Sage as roaming about stark naked, looking and talking like lunatics. It may well be that such exalted spirits have outgrown the possibility of expressing themselves through so limited an instrument.

as our physical organism I have noticed in the lives of certain great men that an attack of insanity often seems to precede the advance to a higher phase of consciousness. Swedenborg was a case in point. Strindberg, the dramatist, another; Abraham Lincoln a third. But, upon the whole, it remains true, I think, that body, soul and spirit may and should be trained and developed harmoniously and that the spiritual development achieved by the fulfilment of the every day duties of life is the best and most lasting of all. Spiritual progress gained at the expense of body and mind is, your own authorities agree, precarious, unstable. It is like forced fruit. showy but flavourless and not particularly wholesome. Its motives are at least open to suspicion, they are liable to be tainted by a self regarding element. I am not, of course, disputing the advantages of methodical *yoga* practices as a means of spiritual progress; for those who have reached a certain grade of development they are doubtless helpful, perhaps indispensable. It seems, however, to be a Karmic law, that, when the time comes when seclusion from external distractions and systematic meditation are necessary, the opportunity will be spontaneously offered for the necessary simplification of life. The true

call will be guaranteed by the absence of conflicting obligations until that call comes, the motto should be *festina lente*. Rash and premature attempts to grasp supernormal faculties are, you will agree, by no means devoid of danger, particularly to Western minds, which lack your innate *flair* for matters occult and mystical. The advertisements which appear in Theosophical and Spiritist publications, as well as in others intended for the general reader, are scrutinies of a highly questionable nature from this point of view. Those for example, which in language more or less discreetly veiled, offer for a consideration to teach customers how to dominate the wills of other people, with a view to getting the better of them in business or compelling them to buy goods they do not really want. This kind of thing, which, if it effects what it promises, can hardly be described otherwise than as a form of black magic, seems to be increasingly prevalent in the United States, where the almost universal worship of pecuniary success as the supreme end of existence makes the temptation to resort to foul means peculiarly strong and insidious. Other advertisements offer instructions, i. e. the development of mediumship, clairvoyance and similar psychic faculties. Then there are invitations to

correspondents in all parts of the world to become associates of alleged mystical or occult fraternities with a view to qualifying for "initiation". The cloven hoof of commercialism is generally to be seen protruding from these high sounding manifestos, but this will be no deterrent to non critical aspirants eager to join the "elect". Perhaps in the majority of cases no great harm is done. For a few weeks there will be spasmodic attempts to carry out the special dietary, the breathing exercises and meditations; then in the disappointment of missing the sensational results expected, the whole thing is dropped. On the other hand, certain ill balanced temperaments of psychic potentiality may be driven near or over the verge of insanity to say nothing of the worse dangers of obsession and the like. There will be a terrible harvest some day from the indiscriminate sowing of these rank seeds of psychism in undisciplined minds all over the world.

Still, it has its good side also. It is evident that Western minds are at last awaking to the need of a deeper philosophy, a need which will find no permanent satisfaction elsewhere than in the Treasure House of Eastern Wisdom. The marriage of East and West is not yet; we are however at least

in the stage of mutual attraction and interest, the stage of courtship. *We* are beginning to perceive activity in rest, *you* to recognize inaction in activity. The spiritual import of the two sexes may, I consider, be summarised thus, that man reveals the humanity of the divine, but woman the divinity of the human. So we find that whereas, in Christianity, the points emphasised by dogmatists are its supernatural origin and the divinity of its founder; in the Gita, Krishna refers as a matter of course to his many previous incarnations, clearly implying that, just as he has fought his own way up from the ranks of humanity to spiritual supremacy, so the same dizzy ascent is open on the same terms to Arjuna or any other. Of these two great messages to mankind, yours that of the orient and of woman seems to me the greater and more inspiring. The gulf revealed through Christ had been bridged in advance by Krishna. I say then that your philosophy, which concerns itself mainly with involution, is of more fundamental interest and importance than ours, which deals mainly with phenomenal or manifested existence, because I agree with those who assert that the phenomenal does not and never can fully express the Absolute. It follows that

of the two topics, yours is by far the greater and but for a certain qualification, which I am about to make, there could in fact be no comparison between them. For we are told that Ishwara, having created the universe with a fragment of Himself, remains undiminished, in unrevealed Majesty. And beyond Brahma there is Brahman, the super-personal and unknowable, the light which is darkness, the activity which is rest. What else matters then, except to learn how to escape from the wheel of illusion, which to all appearance, revolves through myriads of ages, alike devoid of purpose and barren of result? So far as I am aware, there is nothing in your philosophy to suggest that of the great cosmic *kalpas* which separated by immense *pralayic* intervals, succeed one another throughout Eternity, one, differs from another in any degree. I may be wrong in this, my knowledge of your Scriptures is far from exhaustive but if I am correct, I submit that with all its depth and grandeur yours is but a *static* view of reality, urgently needs vitalization by the Western ideal of progress.

The study of Universal History demonstrated that Spirit as manifested in human life is characterised by one central quality the

power or self transcendence. Thus as nation succeeds nation as banner-bearer of the Ideal, every achievement is made the starting point of a new endeavour and a higher aim. What is true of small things—and from our present point of view even Universal History is but a microcosmic detail—is true of great things. We may safely conclude that this creative self transcending power is a fundamental attribute of spirit on all planes of being. It is a far fetched supposition that when, at the dawn of that vast period which constitutes a Day of Eternity, all those well nigh innumerable *jivas* which have participated in its activities are indrawn and re-absorbed, the Absolute itself must find itself enriched by the fruits of their travail? That being so, does it not follow, on these grounds alone, that every new era of manifestation begins on a higher level than its preceding one, and will carry to a further point, the self revelation of the Absolute? Is not this probability fortified by the consideration that the huge Drama of Existence has had innumerable rehearsals, and that creative power, finding its task ever increasingly facilitated by practice, must, even were its own resources not replenished by the spiritual gains of preceding *kalpas*, be constantly widening its range and

perfecting its methods. To quote from a little book published some years ago, in which I expounded this philosophy of Absolute Meliorism,* "the perfect could not be so imperfect as to be satisfied with its perfection."

This then is the qualification which modifies my conclusion as to the superiority of your Eastern Philosophy, with its pessimistic valuation of existence and its inculcation of deliverance, escape, as the supreme desideratum. To find our way out of the House of Bondage and the Land of Exile is well enough; to get safely back to the King's palace is excellent; but we must see to it that we do not return empty handed. We must bring with us an offering worthy of the Royal acceptance, worthy to be added to the incalculable resources of the Royal Treasury. It was to seek this treasure that we were sent or that we voluntarily adventured into the Land of Exile. This obligation seems to be ignored or at least relegated to obscurity by those who regard manifested existence as mere illusion, an accidental, if not deplorable reflection of That which transcends it. The

* "The Open Secret: Intuitions of Life and Reality"
London. Wm. Rider and Sons, 1912.

scenery of life may be as illusory as you please. What does it matter ? The dream itself is the thing, and that is as real as we choose to make it. In playing one's part in it, one should avoid a superstitious contempt for the task, or any impatient longing for one's final exit from the scene. One should, on the contrary, identify oneself heartily with the intention of the Dramatist, so far as one's limited faculties qualify one to understand them and exemplify the zeal of a true artist in giving adequate expression of one's carefully thought-out conception of the role.

Such, in brief outline, are some of my reflections on the subject matter of your Symposium, and in particular on the relation of Eastern and Western spiritual ideals. That they are most hastily and imperfectly expressed, I am painfully aware ; the opportunity for doing any real justice to them is lacking to me in these tragic and strenuous days. Still, such as they are, I send them in the hope that if you deem them worthy of inclusion in the second volume of your symposium they may prove suggestive to some of its readers, of the need for a synthesis combining the ideal of *moksha* and that of joyous and progressive life.

IX

By Dr. Ferdinand Canning Scott Schiller,
M. A., D. Sc.

Author of "Riddles of the Sphinx," "Axioms as Postulates," "Studies in Humanism," "Plato or Protagoras?" "Formal Logic," etc. Fellow and Senior Tutor of Corpus Christi College, Oxford. Instructor in Philosophy, Cornell University. Born 1864—Corpus Christi College, Oxford (England.)

By Dr. F. C. S Schiller, M. A., D. Sc.

Point 1.—Who is it that sleeps? who is it that dreams? and who is it that wakes up?

The total 'I', but not totally.

Point 2.—If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep, was waking, and is now dreaming and what reminds him on awaking that he it was who was dreaming when asleep?

He (dreamer) does not remember his whole past (usually). He remembers some of it.

Point 3—If the personality in each state is different what becomes of the waking-state-personality during dream, and what of the dream-personality during waking state?

Not wholly different and each changes into the other.

Point 4.—If as many believe the dream world is external to the dreamer, and is real and independent of the waking world, who is its creator, and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

If it is external and real, the question applies to it as it does to the waking world, neither more nor less. The distinctive features of the dream world during the dream state are none.

Point 5.—Are there any other worlds (astral, mental, spiritual, etc.)besides the two commonly known worlds of dream and waking states, where men after death are believed to go to and is any of them eternal and unchangeable?

(a) Perhaps (b) Probably not.

Point 6—Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world, and vice versa?

Perhaps.

Point 7—If, as some contend, the waking world is as unreal as the dream world, and we know of the unreality of the former only when we wake up into a higher state of illumination just as we know of the nature of dream on awakening into this physical world) it may be asked: Why this so-called higher state of illumination also is not a dream in relation to a second higher state, and this in relation to a third one and so on ad infinitum?

It might be, but we should not think so unless we had a reason to do so.

Point 8—Is it possible for a dreamer to remain cognizant during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

Sometimes it would seem that the dreamer remains cognizant of his dream state (The means.) We don't know yet.

Point 9—Will a dream cease or continue, if the dreamer becomes aware of its nature during the dream state?"

Some dreams do, others don't cease to continue.

Point 10—How far is it possible to stop, alter or create one's own dream as one wishes? What are the means to do it?

We mostly have very little such power so far.

Point 11—To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?

Don't know.

Point 12—What is the state of consciousness of a person after the so-called death of his body, viz: does his personality survive and does he know that he is dead?

Don't know.

inconsistency to adopt a solipsistic interpretation for our 'dreams' and a realist interpretation for our 'waking' experiences?

What makes this worse is that it is quite hard at times to know to which portion of life an experience ought to be assigned, and that *no fundamental differences in character between the two can be established*. For a dream-world, like that of waking life, runs its course in time and extends itself in space, and contains persons and things that seem 'independent,' and sometimes are pleasing, and sometimes the reverse. There is therefore no theoretic reason for the difference in our attitude. The reason is purely practical, and excellent so far as it goes. *Dream-worlds are of inferior value for our purposes, and are therefore judged 'unreal.'* What precisely is their philosophic value remains to be elucidated; but at any rate they show that the solipsistic interpretation of experience is neither impossible nor theoretically wrong.

The realistic interpretation, therefore, of our waking life and the 'independent reality' of the world we experience is not an inevitable, but a pragmatic inference, and involves no real inconsistency. It is the result of an extrusion by which we resent the intrusion of unwelcome incidents.

It need not, therefore, ever have suggested itself; we might all have lived and died as chaotic solipsists to all eternity. But once the happy thought occurred to any one, that he might postulate an independent reality to account for the incoherencies in his experience, the foundations of realism were laid. The procedure was a great and instant success.¹ The notion of an independent external world and independent other persons has indisputably worked, and philosophic arguments are impotent against it. If philosophy disputes it, it will only earn contempt. For common sense is always ready to suppose that whatever works is true, and, fortunately, philosophy is now tending to admit that common sense is, mainly, right.

But though the Realism of ordinary life and science is right so far as it goes, it is not a complete proof of absolute Realism. The 'independent reality' which has been postulated is not after all independent of experience, but relative to the experience which it serves to harmonise. It is nothing absolute; it means 'real' *in* and *for* that experience. It may be, therefore, *as real* as that experience, but can never be *more real*. The external world and my fellow-creatures

1 Op. § 6, and Personal Idealism, pp. 114-5.

therein are real 'independently' of me, because this assumption is essential to my action, and therefore as real as the experience I am thereby trying to control, *provided always that the situation which evoked the postulate continues*. Thus the 'independence' of the real world is limited by the very postulate which constructed it; it is an independence subject to the one condition that its postulation should not cease. If, therefore, anything should happen in my experience leading me to doubt its ultimateness, the reality of the 'independent' external world would be at once affected.

Now, curiously enough, it is a fact that our experience as a whole is such as to suggest doubts of its own finality. It is not wholly real; we predicate unreality and illusion of large tracts of it: 'real reality' is only a species, with 'unreality,' in the larger genus of primary reality. Thus it is these discontinuities in our experience which familiarise us with the notion of different orders of reality. We experience abrupt transitions from one plane to another of reality, and in consequence we often find ourselves revising our belief in the independent reality of much that at first was accepted without qualms. Our dream-experiences, of course, are a signal illustration

of all this. They are facts which incontestably show that a claim to reality is no proof of it, and that our pragmatic realities need not be ultimate.

This only shows, it may be said, that philosophers are dreamers, and that you are no better than the rest. I can swallow the insult if I am allowed to exculpate the other philosophers. For really there are few subjects which philosophers have more persistently forbore to work out, no to say neglected, than the philosophic import of dreams. And yet reflection on their existence might have led to corollaries of the greatest value for the proper understanding of experience.

(1: The fact of dream-experience, in principle, involves an immense extension of the possibilities of existence. It supplies a concrete, easy, and indisputable illustration of how to understand the notion of other worlds that are really 'other,' and the manner of a transition from one world to another. It shows us that Paradise cannot be found by travelling north, south, east, or west, however far—that it is vain to search the satellites of more resplendent suns for more harmonious conditions of existence. We must pass out of our 'real' space altogether, even as we pass out of a dream-space on

awaking. In short, we may confidently claim that to pass from a world of lower into one of higher reality would be like waking from an evil dream; to pass from a higher into a lower world would be like lapsing into nightmare.¹

(2) More than this, dream-experience suggests a definite doubt of the ultimateness of our present waking life, and a definite possibility of worlds of higher reality ('heavens') related to our present waking life just as the latter is to dream life. Thus a thought which Religion long ago divined, dimly and with incrustations of mythopoeic fancy, Philosophy expounds as a reasoned and reasonable possibility, and urges Science to verify in actual fact.² And already this unverified conception may sanction the consoling hope that of the evil and irrationality that oppress us not a little may be due to our not yet having found a way to dissipate the spell of a cosmic nightmare which besets us.

(3) Do not dreams yield the simplest and most cogent of all pleas for Idealism? Do they not afford a brilliant vindication to the idealist's contention that whole worlds of vast complexity may be subjective in

1 Op. Humanism, p. 282.

2 Op. ibid, p. 283.

their origin, and that their seeming reality is no sufficient warrant for their extra-mental nature? Do they not triumphantly enforce our warning that the ascription of reality to the contents of experience must not be made more absolute than is necessary? For while we dream them, our dream-experiences may seem as 'independent' of our wishes and expectations as any incident in our waking life; but that this independence was deceptive, and conditional upon the dream's continuance, we mostly realise on waking up.

We seem to derive, therefore, from the empirical, but incontestable fact of dreaming a striking confirmation of the original idealist assertion, viz. that as reality is experience, the psychic factor in it is essential to its existence, and also a proof that *a parent need not be real 'reality.'* And this is proved, not of 'dreams' alone, but of 'waking' life no less. For the existence of the former enables us to grasp the thought of a fuller reality transcending waking life, as the latter transcends dreams.¹

Just how far these propositions go to prove Idealism and to disprove Realism of any kind, may fitly be considered when

¹Op. Riddles of the Sphinx, pp. 284-7.

the doctrine has encountered a few of the objections which are easily suggested, and as easily refuted.

(1) Thus it is clear that our view provides for the fullest recognition of empirical reality. Such recognition is usually just as full in dreams as in waking life. I run away from a dream-crocodile on a dream-river with the same unhesitating alacrity as I should display if I met a real crocodile on the banks of the Nile.

(2) 'But,' it may be objected 'do you not in your dreams see through the illusion and detect the unreality? Do you not *know* that you are dreaming?' Sometimes, I reply; but then I sometimes also suspect the reality of my waking life. In fact, that is what I am disputing just now. And in support of my suspicions I am able to quote a whole host of religious, scientific, and philosophic doctrines concerning the 'true reality' of worlds other than that of sense-appearance.

(3) 'But is not dream-life merely a parody of real life, a grotesque rehash of past experiences containing nothing novel or original? Why question the conventional explanation of science, which assumes the primary reality of waking life and treats all other modes of experiencing as aberrations from it?'

We are, of course, aware that the philosophic claim we are making for dreams is from the standpoint of common science, a giant paradox. Nor should we dispute that for the ordinary purposes of practice that standpoint will suffice. But with the wider outlook of philosophy one must remember (1) that the exclusive reality of 'waking' experience is not a primary fact, but the outcome of a long process of differentiation and selection (§ 6) which is not yet quite complete, as is shown by the survival of the belief in the prophetic significance of dreams. The process can be traced and practically justified, but it can never subvert the immediate reality of 'unreal' experience. (2) It is not quite true that there is no originality in dreams. There do occur in them, though rarely, experiences which cannot *as such* be directly paralleled from waking life. Do we not fly in dreams, and glide, and fall down precipices without hurt? Yet these are achievements we have never accomplished while awake. Nor can I imagine what justified me once in dreaming that I was a beautiful woman well over eight feet high! I remember that I felt most uncomfortable. (3) Whatever may be the extent and meaning of this originality in dreams, it is not

essential to our answer. For the 'scientific' objection to dreams is in any case unable to rebut the suggestion that, instead of imitating 'waking' life, it and dream-life may both be imitating a *higher and more real* experience of which for the moment we have grown oblivious, that this is the real source of the similarity between them, and that on awaking from our 'waking' life we should discover this, and then only really understand both our earth life and our dream-life.

(4) But is it not an essential difference that "dreams" are short and fleeting, while waking reality abides? No, I reply, the difference in duration does not matter. Our subjective time-estimation is enormously elastic; some dreams, as experienced, may teem with the events of a lifetime. That, on awakening, they should shrivel *ex post facto* into a few moments of 'waking' time is irrelevant. In the time of a more real world might not a similar condensation and condemnation overtake our waking life? It is as possible to have a time within a time, and a dream within a dream, as to have a play within a play, and the fact that we criticise a dream-time and a dream-reality within another of the same kind no more proves the latter's absolute reality than the fact that Hamlet can discourse about the

players' play to Ophelia proves that Shakespeare did not write both the plays.

(5) 'But is it not an important difference that whereas the breaks in waking life are yet bridged so that it can continue coherently from day to day, each dream-experience forms a unique and isolated world to which we never can return?' There is a difference here; but too much must not be made of it. For it seems to be merely an empirical accident that we do not usually resume our dreams as we do our waking life. And that the fact has not imposed on our writers is attested, e.g., by the tales of *Peter Ibbetson*, the *Brushwood Boy*, and *The Pilgrims of the Rhine*. Moreover, cases of dreams continued from night to night are on record.¹ The trance-personalities, too, of many mediums are often best interpreted as continuous dreams; as, for instance, the strange trance lives of Mlle. 'Helene Smith,' studied by Prof. Flournoy.²

Again, there are on this point assertions implied in all the great religions which should be most embarrassing to the common-sense confidence in the unreality of dream 'Visions' and 'revelations' of more real

¹ Op. Journal of the Society for Psychical Research, i. pp. 858-77.

² Des Indes à la planète Mars.

worlds, and experiences of spiritual ecstasies, are not merely the central reality of all mysticism, but permeate the Scriptures and the lives of the founders of religions which count their adherents by the million. Is not every good Mohammedan bound to believe that his Prophet was carried up to 'heaven' on the celestial camel Borak, and there copied the sacred text of the eternal Koran? Must not good Jews and good Christians similarly concede the authenticity of the theophanies to Moses and St. Paul? And yet from the standpoint of waking life all these experiences were indubitably of the 'unreal' order. No doctor, *e.g.* would hesitate for an instant to ascribe the experiences of Jesus at the Temptation to hallucinations engendered by the forty days' fast on which they followed. We have learnt, indeed, from Prof. James that this 'medical materialism' does not dispose of the spiritual value of such 'abnormal' experiences.¹ But the fact remains that if the religions are to stand, *they must contend that phenomena which would ordinarily be classified as unreal may, properly, belong to a world of higher reality.* The ordinary man, therefore, must choose between abandoning

his religion, and admitting that experiences on a different level from that of waking life are in some way real, and that it is not their discrepancy from ordinary life, but their own contents, which decide *in what way*. They are not necessarily discontinuous, incoherent, and unimportant because they diverge from the ordinary level: they may claim, and possess, greater spiritual value and a superior reality.

And so, lastly, it may be pointed out that the unreality we allege against ordinary dreams rests really on their intrinsic shortcomings. 'Real' and 'unreal' are really distinctions of value *within experience*; the 'unreal' is what may safely be ignored, the 'real' what it is better to recognise. If in our sleep we habitually 'dreamt' a coherent experience from night to night, such a dream-life would soon become a 'real' life, of which account would be taken, and to which, as in Bulwer Lytton's story, waking life might even be sacrificed. We should have to regard ourselves as living in *two worlds*, and which of them was more 'real' would depend largely on the interest we took in our several careers.

(6) Leaving such psychological complexities, our objector might take simpler

and more practical ground. 'Dwelling on dreams,' he might say, 'is pernicious. It undermines our faith in the reality of waking life; it impairs the vigour of the action which presupposes such reality.' And, of course, if this were true, if our doctrine were practically paralysing and calculated to unnerve us no more serious objection could be brought against it in pragmatic eyes. But there is no reason to anticipate any such debilitating consequences. *Logically* there is nothing in the thought of a higher reality that should lead us to neglect the highest reality with which we are in contact, or that should lead us to suppose that the right principles of action in our world would be wholly abrogated in a higher. Once more we might appeal to the religious conceptions of 'higher' worlds for confirmation. The 'other' worlds they postulate are not intended as reductions of the earthly life to unimportance, but as enhancements of its significance.

And *psychologically*, also, it does not seem true that we do not take our dream-worlds seriously while they last, or are more careless about our actions in them; the terrors of a nightmare are surely often among the most real and intense feelings

of a lifetime, and a man who could discover a way of controlling the dreams of others would speedily master the 'real' world.

(7) Lastly, a still more personal objection may be taken. If waking life may be as unreal as a 'dream' may not those for whom we have cared in it turn out to be as unreal as the personages of our dreams. And will not this atrocious, but inevitable, inference rob life of most of its personal interest?

This argument, in the first place, cuts both ways. Not all persons are pleasant, and it might be quite a relief to find that some of the bad characters in our experience were but the monsters of a dream. Secondly, it does not follow that because persons and things belong to a dream-life they do not belong *also* to a world of higher reality. Our dreams, that is, may be *veridical* and reminiscent of past terrors; and they may refer to, or foreshadow true reality,¹ even as already we may dream of the persons and events of our 'waking' lives.

All these objections, then, are capable of being met, and the doctrine that dreams emancipate us from too absolute a subservience to the realities of waking life cannot

1. Cp. Humanism p. 284.

be shown to deprive our life of any element of value, while it opens out possibilities of an indefinite enhancement of that value. But we have still to ask how far we may take this as meaning that Idealism has been established, and Realism confuted, beyond doubt.

Taking the latter question first, it would seem that, so far as this argument goes, uncompromising Realism, viz. the assertion that existence is quite independent of experience, is still tenable. If, that is, it is ever really true that the real world is independent of us, then the existence of dream-worlds does not render the belief untenable. But it remains tenable only at the cost of a paradox which most realists, perhaps would shrink from. For inasmuch as it has been shown that a complete parallelism exists between 'dream' worlds and 'real' worlds, the resolute realist must take the bull by the horns, and boldly allege that *all experiences are cognitions of real worlds, and the dream-worlds are real too!* He might explain further that the coexistence of an indefinite plurality of real worlds, of infinitely various kinds and degrees of completeness, complexity, extent, coherence, pleasantness, rationality, etc., was quite

conceivable. Habitually, no doubt, we were confined to *one* of these, but occasionally, as in dreams, we (or our 'souls') were enabled, we knew not by what magic, to make fleeting incursions into these other, equally real, worlds, and there to make new acquaintances or to meet old ones, to act and suffer, and finally to return and say (falsely) that 'it was all a dream.' Such is the sole interpretation of the facts a consistent Realism could come to, and though it has not yet been advocated with full philosophic consciousness, it is not very far removed from some early speculations about dreams which are still entertained by savages.

And, like most consistent views in metaphysics, it would not be quite easy to refute. It would seem like an appeal to taste rather than to principle, e. g. to urge that to assume such a plurality of worlds was needlessly to complicate existence, or that more idealistic interpretations of dream-worlds were to us personally more attractive.

So it is better, perhaps, to fall back upon our general objections to metaphysical Realism, which we have meanwhile held in abeyance, and to improve them into a final confutation of this theory.

Let us then, once more, emphatically affirm that the entire independence of experience which it attributes to the real is in every way impossible and incredible. It is, moreover, an unwarranted misinterpretation. For (1) the fact we start from, and must continue to start from, is *not* a 'reality' which is 'independent', but one which is *experienced*. The mutual implication of 'experience' and 'reality,' in other words, forbids their divorce. And (2) the 'independent reality' attributed to some of the objects of our experience does not *mean* what the metaphysical realist supposes. It does *not* assert an absolute independence, but is relative to, and rightly understood, *means to be relative to* the experiencing mind which asserts it. The reality we predicate, therefore, is never 'extra-mental'; it has at its heart a reference to the experience which it serves to explain. If, therefore, Realism is taken to mean a denial that experience and reality *belong* together, it becomes a metaphysic for which there neither is, nor can be, any positive evidence.

But the same considerations will confute also any idealism which asserts existence to be *merely* mental, and *a fortiori* if

mental is taken solipsistically, if, as we have seen, 'reality' and 'experience' are correlated terms, it is false in principle to reduce the former to the latter. The mind can no more be real without a 'real world' *of some sort* to recognise and know, than the real world known can be real without a mind to know it. There is nothing either in the logical situation or in our actual experience, which warrants either the 'ideal-ist' or the 'realist' assertion. This was why we were so cautious never to admit that reality was *only* 'my' experience, or *wholly* psychic. In so far, therefore, as this claim is implied in the fundamental position of Idealism, Idealism is finally false, and as false as Realism. But is it? One can hardly answer because so much depends upon usage. Moreover, though it matters a great deal whether or not we grasp a doctrine clearly, it matters far less whether we label it in one way or another. The old labels, however, have grown so worn and dirty, and have had so many conflicting directions inscribed upon them, they have suffered so many erasures and corrections, that even the most optimistic philosopher may well doubt whether they can convey the treasures of our truth safely to our destination, and the most conservative, whether,

we had not better start afresh with new ones. Humanists, at all events, will have a special motive for discarding *both* the old labels. For some of them hitherto had been accustomed to describe their doctrines as realistic, others as idealistic; others have varied their descriptions as the exigencies of exposition seemed to require. For them, at all events, it will be simpler to regard the doctrine we have developed as neither realistic nor idealistic, but as humanistic.

They will be confirmed in this view by observing that the illustration from dreams, though it seemed to arise from a defence of Idealism, did not fail to bring out this most important point, that a recognition of reality was always involved. For the appeal to dream showed the ideal character or the real only by referring to a *higher reality* in which the unreality of the 'dream' could be revealed. The notion of reality, therefore, was not abolished, but reaffirmed. We merely abandoned a less for a more satisfactory form of reality. For we were led to the thought of a higher reality which, so far from being merely subjective appearance, was needed for its detection. Thus a recognition of reality was the condition of the condemnation of appearance; nor could anything be

condemned as a 'dream' until we had already awakened to something more truly 'real.'

Thus an 'objective' factor and a recognition of 'reality' were always essential. But so was their relation to our experience, nay to 'my' experience. For ultimately to every 'me' the recognition of reality depends on its pragmatic efficacy in harmonising and organising 'my' experience. If and when it comes about that 'my' experience changes, 'my' reality must change accordingly.

Thus full justice is done also to the 'subjective' factor, and both are harmoniously combined in the Humanist theory. If, nevertheless, it may seem that the balance finally inclines somewhat to the 'subjective' side, because, after all, it is still held to be possible that every individual soul may some day 'awake' to find the reality of its world with all its works abolished for it overnight, the fault lies, not in our theory, but in the actual facts: For, as we saw before, the real world is not yet coextensive with the totality of existence, with the whole of the self's experience. It is a selection, the arbitrariness and inadequacy of which engender doubts which mere 'faith' cannot fully cure. But those doubts would vanish with an alteration in the character of our experience. As the 'reality' we 'recognised'

became more harmonious and more adequately assimilative of our whole experience, we should trust it more. And, even as it is, we can draw a certain comfort from these doubts. So long as 'the real world,' for so many and so often, is so like a hideous nightmare, it is consoling to think that it can wholly be transfigured, that it can wholly be escaped from. And so, though as pragmatists we must insist that it is our primary duty to alter and improve our present world, and to remake it into greater conformity with our ideals, we cannot humanly blame those who have at all times sighed religiously for 'heavens,' in which all wrongs should be righted and all evils overcome. We should teach them merely that the celestial and the earthly aspirations are not incompatible, that the kingdom of heaven does not come by observation, that to remake earth is to build up heaven, that there is continuity enough in the world to warrant the belief that the same forces and efforts are needed and operative and efficacious in both spheres, and that whatever is to be perfected in heaven must have been begun on earth.

But at this point apprehension may be felt by some lest this series of realities embracing and annulling dreams should be infinite, so that nothing we could ever experience

could ever be real enough to be final and to assure us that it could never turn out to have been a dream. This fear, however, would rest upon a misconception. Our procedure has throughout assumed that the reality of every experience is accepted until grounds for doubting it arise. This, indeed, is why 'dreams' at first deceive us. The grounds for doubt, moreover, we have seen, are in the last resort *intrinsic*; they consist either in some breach with the continuity of the rest of experience, or in some disharmony which shocks us into a denial of its ultimate reality. Perhaps, indeed, the first case is really resolvable into the second; for a breach of continuity as such involves an unpleasant jar. And if our experience were always wholly pleasant, and its smooth flow never jarred with our ideals, should we not pay scant heed to any incoherencies it might involve? If life were one great glorious pageant, should we dream of questioning its incidents? Should we not accept them all in the spirit of little children watching the gorgeous transformations of a pantomime? Perhaps such a childlike attitude is feasible in heaven, but on earth it is out of place. For we as yet experience discordant planes of reality, and so can and must conceive ideals of a more harmonious universe. We can and.

must doubt, too, the ultimateness of our present order; but we could not and should not doubt the absolute reality of an experience which had become intellectually transparent and emotionally harmonious. For then we should not need to postulate anything beyond our experience to account for it. Our immediate experience would cease to hint that it was the symbol of an unmanifest reality.

Can such a situation be described in terms of Idealism or of Realism? Assuredly it can be described in either way. For in such an experience everything would be absolutely real; and yet 'I' should disown no part of it. It is merely a verbal question whether 'heaven' is better defined idealistically as a condition in which whatever is desired is *realised*, or realistically as one in which whatever is *real* is approved of. But why not simply say that Humanism is alike the true Idealism and the true Realism, and has conceived the true Ideal, in which experience has become divine without ceasing to be human, because it has wholly harmonised itself, and achieved a perfect and eternal union with a perfected Reality?

By Mr. John Leslie

Point 1.—Who is it that sleeps? who is it that dreams and who is it that wakes up?

It is the Ego who sleeps, who dreams, and who awakes; but the nature of the dreams, and the capacity of the dreamer to discern their significance shall depend on the relationship or lack of relationship with the non-Ego or psychic objective.

Point 2.—If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep, was waking, - and is now dreaming, and what reminds him on awakening that he it was who was dreaming when asleep?

Dreams may be purely self-conscious or they may be the outcome of a certain relationship between the sub-psychic Ego and the super-psychic non-Ego. In other words, dreams are the creation of the soul alone, or they are the offspring of union between the soul and the spirit.

Soul might be likened to psychic protoplasm, and spirit to psychic bioplasm, whose union and intercommunion would generate spiritual life and spiritual vitality, and would thus enable the soul to enjoy the consciousness both of nature and of super-nature.

Soul alone is self-centred, selfconscious

and self-sealed. It exalts the Ego and debases the non-Ego; it cultivates the subjective, and impoverishes the objective, and consequently thinks of the unlimited in terms of the limited; of the external in terms of the internal. It is conscious of the microcosm or little world, but unconscious of the macrocosm or great world.

Self-conscious souls are the beings who disparage dreams—and quite naturally so, because self consciousness is subjective and circumscribed, and leads to contraction instead of expansion. It is introspective without being retrospective and prospective, its vision is inward rather than outward, and its consciousness natural rather than spiritual. It is self-centred and self-sufficient, while its be-all and end-all is subjective idealism. It is this self-consciousness which prevents so many from dreaming inter-psychically, and, consequently, from experiencing the transcending beauty and transcending significance of a life which enjoys union and inter-communion as between the soul of nature and the spirit of super-nature.

Point 8—If the personality in each state is different what becomes of the waking-state-personality during dream, and what of the dream-personality during waking state?

The personality is fundamentally the same, the only difference being that while

in the dream-state it is more in touch with the spiritual world than it normally is when awake, because in the former state it is more or less dead to the physical, whereas in the latter it is comparatively asleep to the spiritual.

Point 4.—If as many believe the dream world is external to the dreamer, and is real and independent of the waking world, who is its creator, and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

In its fullest sense, the dream-world is external and yet not external; it is external to the natural man, but internal to the spiritual; to the former it is only a dream, but to the latter it is a reality; and the measure of our realisation thereof shall be the measure of our relationship therewith. It is strictly a matter of vitality; and if our connection with the dream-world is a vital connection, our consciousness shall likewise be vital, for it shall be the consciousness of a perfect union between the Ego and the non-Ego, or between the soul of nature and the spirit of super-nature. And the most outstanding and characteristic feature which such a consciousness reveals is simply this that the dream-world is nothing more and nothing less than a purified and glorified nature whose designer and creator is God.

Point 5.—Are there any other worlds (astral, mental spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to and is any of them eternal and unchangeable?

The entire physical universe is simply an outward and visible expression of inward and spiritual power, while the two elements—nature and super-nature are so united and so beautifully blended that the one acts as a kind of mirror for the reflection of the other, and both nature and super-nature—science and Revelation—proclaim that the law of Elaboration leads to life, and the law of Degeneration leads to death—that the law of Regeneration brings eternal vitality and eternal happiness whilst the law of degeneration brings eternal existence and eternal misery. If therefore, we are not conforming to the law of life, we are assuredly submitting to the law of death, which leads to separation from God.

Or, in other words, if we have cultivated self consciousness to the exclusion of God consciousness, we are accordingly confined to the limits of the Ego: we have soul, but we have not spirit, and soul without the spirit is dead; and if we are dead to the spirit, we are out of correspondence with God, and to be out of correspondence with spiritual light, spiritual love, and spiritual

life, and thus out of harmony with the true soul of nature and the pure spirit of super-nature. God is a spirit eternal and unchangeable, in His being, wisdom, power, holiness justice, goodness and truth, and the state over which He presides is likewise eternal and unchangeable.

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, but God's salvation shall be for ever, and His righteousness shall not be abolished" (Isa. s. 1. 6).

Point 6—Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world, and vice versa?

A certain correspondence may be established between this world and the realms beyond, but the correspondence shall be determined by the character of the correspondents. As in wireless telegraphy, so in psychical telepathy, there must be harmony and concentration between both sets of correspondents—there must be communion and inter-communion; the apparatus, so to speak, at both ends or termini must be so adjusted as to maintain the same note and the same chord of mutually concentrated sympathy until the messages have been exchanged with

smoothness and with accuracy. Like wireless telegraphy, psychical telepathy has much to contend with, and while the former is subject to atmospheric, the latter is liable to psychic disturbances. There may be—there probably is—a greater affinity between the etheric wave and the psychic wave than science can at present comprehend, but in any case there is no doubt about this, namely, that the principle which regulates the one is the principle that regulates the other, there must be mutual sympathy and mutual cooperation; the psychic circuits must be carefully adjusted, and kindred spirits must control both ends.

Point 7—II., as some contend, the waking world is as unreal as the dream world, and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awaking into this physical world), it may be asked: Why this so-called higher state of illumination also is not a dream in relation to a second higher state, and this in relation to a third one and so on *ad infinitum*?

“The path of the just is as the shining light that shineth more and more unto the Perfect Day” (Prov. 4:18). These words breathe the true spirit of evolution, whose fundamental principle is growth. If, therefore, we have spiritual vitality, we must necessarily have spiritual growth; and with spiritual growth we shall evolve from a simple or rudimentary condition to one

that is more complex and of a higher character: we shall go from vision to verification, from dream to realisation; and when our earthly pilgrimage has duly run its course, there shall dawn upon us a Day whose Sun knows no setting—before whose Light death itself shall be subdued, and sorrow and sighing shall flee away.

Point 8—Is it possible for a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming? and if so, what are the means to acquire this power?

It is quite possible for the dreamer to be cognizant during his dream state that he is actually dreaming, and to be so conscious of the relative difference between the purely psychic and the purely physical state as to be desirous either of remaining in the former or of returning to the latter, the nature of the dream being the factor which influences towards the one or the other. If, for example, the dream is an inspiring and uplifting one—if it has the true focus and the true inter-psychic perspective, the dreamer will at once perceive that he has, for the time being, risen above the fetters of the physical, and that accordingly he is much more in the world of spirit than he is in the world of matter. But such power can come only through intense and prolonged concentration on

things spiritual, and is the direct result of perfect sympathy and perfect relationship between the sub-psychic and super-psychic elements of the human soul and the Spirit Divine.

Point 9.—Will a dream cease or continue, if the dreamer becomes aware of its nature during the dream state?

That will depend both on the nature of the dream and on the psychology of the dreamer; and provided there is perfect sympathy between the inter psychic circuits, between the psychic subjective and the super-psychic objective—there should be no difficulty (whether aware or unaware of its nature)—if the dreamer so desires it, in consciously continuing the dream and continuing it indefinitely.

Point 10.—How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?

Dreams are valuable only in so far as they lend instruction and guidance to the dreamer, and they can be utilised, to a very marvellous extent, in this particular direction. But the connection with the spiritual world must be a very real and a very personal one: there must be mutual concentration, mutual sympathy, mutual union and inter-communion; and if these conditions are clearly understood and faithfully followed,

there shall be forthcoming—whether at mid-day or at mid-night—there shall be forthcoming the necessary guidance for the present, and the necessary assurance for the future.

Dreams, therefore, shall be arrested, altered, or created according to the mutual adjustments of the sub psychic and super-psychic circuits; or, to put it plainly, dreams may be arrested, altered, or created according as the dreamer is in the spirit or out of the spirit..

Point 11.—To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?

In the dream-state, as in the waking-state, there are periods of comparative inactivity, and these periods of psychic inactivity are as essential to the health of the soul as similar periods of physical rest are essential to the health of the body. And the dreamer with the true psychic and inter-psychic temperament and adjustments can be cognizant while sleeping of those intervals of rest for the spiritual man, just as he can discern, in the waking-state, the intervals of rest for the physical frame.

Point 12.—What is the state of consciousness of a person after the so-called death of his body, viz.: does his personality survive and does he know that he is dead?

"In the way of righteousness is life;

and in the pathway thereof there is no death." (Prov. 12-28). Death does not mean a ceasing to be or a ceasing to exist, for it is less a sterilisation than it is a realisation. Physically, it is the separation of the material elements from the psychic elements, or the disengaging of the physical body from the psychic body; while spiritually, it is the transition of the soul to its appointed place in the spiritual world; to the dead or merely self-conscious, soul, it is deeper death and deeper desolation; to the living or God conscious soul, it is fuller life and fuller salvation.

Revelation and science proclaim the fundamental truth that what a man sows that shall he reap, and that the identity of the soul remains unimpaired; they both affirm that there is life, very real life, beyond the tomb and that the environment we cultivate here is the environment we shall exist in there; that in those regions there is perfect law and that the measure of our psychic evolution shall be the measure of our spiritual worth and spiritual utility.

Revelation asserts that those who reject God shall be relegated to the place where their worm shall not die, and where the fire shall not be quenched (Mark 9. 43-48).

The word "worm" signifies the conscience itself and the term "fire" represents the selfish passions which, if not controlled and subdued by the Spirit of God, shall involve the soul in endless existence and endless misery. Both types of soul therefore, retain their respective kinds of consciousness, the great difference being that while the self-conscious soul retains the consciousness of eternal existence and eternal desolation, the God conscious soul retains the consciousness of eternal life and eternal salvation. And with personality and identity unimpaired, the departed soul—unhampered by physical environment and physical limitation—should be more conscious of its decarnation than it was of its incarnation and should thereby know—in the fullest sense of that term—that it has passed beyond this earthly sphere.

Point 18—How can the created beings of the waking world, and dream-creatures of the dream-world, know their creator and dreamer?

Revelation proclaims that God made us in His own Image, and assures us that, if we maintain this Likeness intact and undimmed, the reflected light therefrom shall illumine the path along which we must walk and which leads to the city of perfect peace and perfect brotherhood—even to the

city where, between Creator and creation there is mutual recognition, mutual love, and mutual inheritance.

Twilight to us, but noonday there,
And never-fading flowers,
Where true souls pluck forget-me-not
'Neath Everlasting Bowers;
Where lethal shafts are felt no more,
Nor sorrow's chilling dew,
For God's own balmy zephyrs shall
The faithful souls renew:—
They shall not want nor weary be,
For God shall be their stay—
Their everlasting Bread of Life,
And Joy for Endless Day.

Point 14.—Is there any ultimate Reality, eternal, conscious and everpresent in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions, and suitable to every human being in all climes and countries?

Science postulates that if a perfect environment could be found, an environment which would and could not pass away and with which the organism could maintain a continuous and endless correspondence, that if such an environment and such an organism could be found, there would be eternal knowledge and eternal life.

But how can the nature of the organism be gauged?

The nature of the organism may be gauged by the nature of its correspondence, for as organisms rise in the scale of being, they also rise in the scale of their correspondence. If the organism is rudimentary, it has a rudimentary correspondence; if it is complex it has a complex correspondence; so that the difference in its capacity for correspondence will be the difference in its capacity for life; while the measure of its capacity for life will be the measure of its resistance to death, and so with the self-conscious and God-conscious organisms; for the former corresponds with the environment of self consciousness, and the latter corresponds with the environment of God. Science postulates a never failing environment in harmony with a never failing organism as essential to endless correspondence and to endless life; and Revelation confirms the postulation.

But science accustomed as she is to analysing and synthetising the purely physical, is at times apt to think of an environment in terms of molecular force and molecular affinity rather than in terms of psychic power and psychic affinity, and is consequently inclined to overlook the vital element and the personal touch without which there can be no real consciousness, no real

communion, and no real life.

Where, then, must we look for the perfect environment and how shall it be fully realised?

We must look not only to nature, but also to super-nature to Revelation as well as to Science; and if we do so, what shall we find? We find that "Eternal life is *to know* the only true God and Jesus Christ whom He has sent" (John 17. 3)—words which point to the Fatherhood of God and to the Brotherhood of man, and which provide us with the golden chain that links up nature with super-nature, and the human soul with the Spirit Divine; while there is also revealed an environment which shall not pass away because God is the Sun and centre thereof—an environment with which the soul may have continuous adjustment and continuous communion, and from which it may derive eternal knowledge and eternal life.

XI

By Mr. Halvor Halton Urdahl

Author of "The Key of Knowledge" expounding practical and Scientific philosophy. Studied higher branches of business organization work and philosophy. *Born 1881—Portland, Oregon, U.S.A.*

By Mr. Halvor H. Urdahl

Herewith is submitted a solution to "The Dream Problem" according to the principles and laws of "Scientific Philosophy" as propounded in the book, of which I am the author, entitled "The Key of Knowledge" in answer to your series of questions, termed "The Fourteen points."

After some study it becomes evident that in order to answer the questions contained in "The Fourteen points," it is necessary to arrange the questions in logical order so that we may study from a given point to a logical conclusion. For this reason the questions are not answered in the order that they are presented.

1.—The first question to be answered is therefore the fourteenth question in "The Fourteen points" and it reads as follows: "Is there any ultimate Reality, eternal, conscious and everpresent in all the states or worlds, and can it be known or realized by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?" This is our first question, and the answer is that there is an ultimate Reality, eternal, conscious and everpresent.

According to "Scientific Philosophy" "The Ultimate Reality," is "Knowledge" and the term is defined as "Knowledge—the substance of Existence and all that can be, has been, and ever will be known." From this definition we can realize that as the substance of Existence "Knowledge" is in truth the Ultimate Reality—The Supreme Principle—the essence of existence, eternal, conscious and ever-present in all states or worlds.

If you accept the conception that "Knowledge" is the Ultimate Reality, you will conceive that "Knowledge" as The Supreme Principle, is eternal, omnipotent, omnifac, omniporous, and omni-harmonious. You will also realize that if all material substance and all states of existence could be crumbled into nothingness or be by one stroke annihilated, and if it were possible to set up a state of non-existence there would still be something to be known, hence "Knowledge" would still exist regardless of the fact it may not manifest through the human consciousness as we see and understand it in this day and existence.

In this present state of existence "Knowledge" is realized only through the means of human consciousness as it manifests through the human instrument

in "The Power of Language." This is the Fundamental Law by which "Knowledge" comes into the possession of mankind and this process is the foundation of all creeds and religions whereby they become suitable and are made acceptable to every human being in all climes and countries.

2. Following upon this conception the second question to be answered is the fifth question in the "Fourteen points," which reads as follows: "Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to and is any of them eternal and unchangeable?"

The answer of "Scientific Philosophy" to this question is that there are other worlds—other material worlds, but they are only other manifestations of "Knowledge," the Supreme principle. There are also other spiritual, mental or astral worlds than what we know, but they too are mere manifestations of "Knowledge" the Supreme principle.

The dream and the waking states are both different manifestations of "Knowledge," the Supreme principle.

"Knowledge," the supreme principle is

eternal and unchangeable but all manifestations of "Knowledge" are subject to change, growth and decay. When men depart hence the Soul of Man departs into the Soul Realm, or the dream state, and the physical does likewise, the body becomes again a part of its physical essence—dust to dust.

3.—The third question to be answered is the fourth question in the fourteen points. It reads, "If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator, and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?"

Until we realize and accept as a fundamental principle that Knowledge is Supreme—until we realize and accept the conception, that all Knowledge is God and God is Knowledge and all Knowledge is of God and pertains to God, many will believe that the dream world is external, separate and apart from the dreamer. With this belief it is impossible to designate the waking world from the dream world.

If, on the other hand we do accept the conception that Knowledge is the Supreme

Principle—that the consciousness of all animal forms is produced by the manifestation of Knowledge, we will realize that the waking state is produced by a manifestation of Knowledge. We will also realize that in this process of the manifestation of Knowledge, through the human instrument that it also produces intelligence in all human beings.

We can now distinguish that the intelligent waking state is produced by the manifestation of knowledge during the time that the senses are open and in action. If the intelligent waking state is produced in this way, then the dream and the dream state are also produced in the same way except, that it is a manifestation of knowledge during a time that the senses are closed and inactive, while sleep is in progress.

It can now be seen that the Creator of the dream state and the waking state is not a creator who is at work in each individual dream or the conscious state of each individual. These two states are a part of Existence and are operating in harmony with principle and law. The Creator of the waking world and the dream world is the Creator of all Existence.

The distinctive features of the dream world are an indirect or relayed manifestation

of knowledge during the time that the dreamer is asleep, and while the physical senses are inactive. The distinctive features of the waking world are the operation of the mind through the senses of the individual whether they are asleep or awake.

When a dreamer is dreaming, knowledge can only manifest in so far as it reaches the memory and is therein retained until the dreamer has awakened. Then it must be recalled into consciousness and expressed through the individual in "The Power of Language".

This is in harmony with the eternal law that knowledge is Supreme and manifests only through the operation of "The Power of Language." This is the process by which is produced intelligence in man and the mental operation of all animate forms. When this law is understood there will be none to believe that the dream world is external to the dreamer. Everyone will realize that the dream world and the waking world are both real and of God's creation that all are operating in conformity to God's given laws and according to created principles that have been set down and existing during all the years of this existence. The whole power and process which brings this activity about

is the result of the vibratory state of all existence.

The vibratory state of Existence, produces the motive force and power throughout all Existence. It is produced by the density of Existence, permeating, filling and occupying all that would otherwise be space so that non-existence does not exist. This is the law eternal, without beginning and without end.

4.—Our fourth question is in answer to the seventh question in the fourteen points, "If as some contend, the waking world is as unreal as the dream world and we know of the unreality of the former only when we wake up in a higher state of illumination. (Just as we know of the nature of dream on awaking into this physical world) it may be asked, why this so called higher state of illumination also is not a dream in relation to a second higher state and this in relation to a third and so on *ad infinitum*?"

A great many people do contend and really believe that the waking world is unreal, but this is an error. All existence is real. The dream world or Soul Realm, is also real although some deny that there exists anything outside matter and force. Both of these beliefs are error.

When we realize and accept the conception

that "Knowledge is Supreme" and that all we do and do not understand are manifestations of Knowledge in harmony with principle and law, we will know that there are many states of illumination. We will then realize that they are the result of the vibratory conditions of each state.

Our development will lead us step by step from one state of illumination to another and all in relation to one another *ad infinitum*.

5. - For our fifth question we ask the sixth in the fourteen points. "Is communication from one world to another possible, if so how can a person in the dream world communicate with his friends in the waking world and *vice-versa*?"

It is possible to communicate from one world to another. It can only be done by a person in the physical form by a development of the vibratory forces of the individual. The vibratory condition must harmonize in order that communication may be carried on, and such communication will be in "The Power of Language," for through the operation thereof, Knowledge manifests, pertaining to both the living and the dead. The departed cannot impart Knowledge of their own condition or give advice to the living individual unless the living be entuned to receive

such communication. Nor can there be a communication from the living to the departed unless the living individual is again entuned.

6.—The sixth question we will answer is the thirteenth in the fourteen points. "How can the created beings of the waking world and the dream creatures of the dream world know their creator and dreamer?"

The created beings of the waking world and the dream creatures of the dream world can and do know their creator and dreamer through a manifestation of Knowledge.

The created beings of the waking world can only know their creator as Knowledge of their creator manifests through the operation of "The Power of Language." In the dream world or in the Soul Realm, "The Power of Language" as we know it is perfect and Knowledge manifests in perfection without the limitations of physical channels.

7.—The seventh question to be answered is the first of the fourteen points. "Who is it that sleeps, who is it that dreams, and who is it that wakes up?"

The sleeper, the dreamer and the one awakened are one and the same person. The process is that during sleep Knowledge is not manifesting through the sleeper, and

therefore the senses are closed and inactive. When the sleeper is dreaming Knowledge manifests indirectly by only reaching through to the memory, and is therein retained until the sleeper is awakened. When the sleeper is awakened and the senses are in action then Knowledge again manifests and produces the conscious state.

8.—The eighth question is the second according to our arrangement. "If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep was waking, and is now dreaming and what reminds him on awakening that he it was who was dreaming during waking state?" This question is partly answered in the preceding answer. It can readily be seen that if knowledge manifests indirectly and only reaches the memory, the sleeper cannot know himself in the waking state during sleep, and he is reminded on awakening, that he it was who was dreaming during the waking state when knowledge again manifests and comes forth from the memory.

9.—For the ninth question we answer the third in the fourteen points. "If the personality in each state is different, what becomes of the waking-state personality?

during dream and what of the dream personality during waking state?" This question is answered in the seventh and eighth answers.

10.—"Is it possible for a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming? If so what are the means to acquire this power?" This is the eighth question in the fourteen points, and our answer is that it is possible for a dreamer to be cognizant during the dream state that he is dreaming. This is possible by the most complete release of the physical senses. As a power it can be acquired by the attainment of a highly spiritualized development.

11.—The eleventh question in the fourteen points and the eleventh according to the new arrangement follows: "To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?" During sleep a person cannot be cognizant of his dreamless sleep state, because a dreamless sleep state is a sound undisturbed sleep, and Knowledge does not then manifest even indirectly into consciousness.

12.—The twelfth question is the ninth asked. "Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?" A dream may

either cease or continue if the dreamer becomes aware of its nature during the dream state.

13.—Our thirteenth question to be answered is numbered ten in the fourteen points. "How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?" It is possible to stop, alter or create one's dreams as one wishes in so far as they are able to employ "The Power of Language" during the waking state to impress the Soul to obey and act during sleep. The means with which to do this is "The Power of Language" employed with Faith, Desire and Will and a complete release of the physical.

14.—The last question unanswered is the twelfth in the fourteen points. "What is the state of consciousness of a person after so-called death of his body, viz; does his personality survive and does he know that he is dead?" The state of consciousness of a person after so-called death of the body is a full cognizance of complete and perfect Knowledge, the supreme principle. The personality survives insofar as the record during earthly life has been made in the Soul and retained in the memory from which it will make accounting.

In a cognizance of complete and perfect Knowledge all things are known and this includes knowing that the physical body is dead, and that a soul is free from the coils of the flesh.

Complete and perfect knowledge is a state wherein all of the past, present and future may manifest free and unhampered where even space, time, force and matter are not a bearer to the unlimited Manifestation of Knowledge—the Supreme Principle. In the progress of development and evolution, man and mans' estate thus become omniharmonious.

XII

By Mr. John Milward Short

Christian Scientist, Secretary, Sydney Branch of the Society
for Spreading the Knowledge of True Prayer, *Contr.* A paper on
"Happines-s" to the Revealer, a magazine edited by Sister Veni
oper-Mathieson. Born, 1886—Sydney (*Australia*).

By Mr. J. M. Short

I am in receipt of your letter containing leaflets relating to your book 'The Dream Problem' and the fourteen points to which you desire answers from interested friends for publication in the second volume. To begin with I should like to say that I am very glad to feel that the friends in the East are pondering similar questions to those of "Western Civilisation" and you very fittingly remark regarding friends "interested in search after ultimate Truth."

The questions too are well put from point of order, rising as they do in an ascending scale from the apparently simple dream on to the final ultimate Reality, of which we all need to constantly improve and enlarge our conceptions.

The questions, however, like most questions of philosophy, are of such a nature, that I think they could be dealt with much better summarily than separately as a perfect answer to some, or even one of them would so clear the mental vision as to either answer the others or to render them unnecessary.

I have spent quite a number of years now in seeking out a philosophy of life, mind,

religion, etc., that will stand the test of time, regarding its fruits and the test of the severest logical scrutiny from all sides and still remain well above the highest ideality.

There are many avenues of approach to this class of subject (the philosophy of life) and you tackle it from the dream aspect. There is one point to always bear in mind well, however, that since life, from whatever aspect viewed, is a state of consciousness, then to truly understand aught about anything one must know something about the law of Mind, be a kind of divine psychologist.

A magician, for instance, may be able to produce a lot of phenomena without necessarily understanding the law back of the means employed, and a knowledge of ultimate truth may be briefly called divine understanding.

If, as is evident, your questions are intended to lead on to a knowledge of ultimate Reality (God) it is really necessary, at the risk of being misunderstood, to answer all of them from the absolute point of view. This may not appeal so much to the curious or so called intellectual, but it will help the earnest seekers more, who are not easily daunted by what they do not at first understand. It may however, be as well to

answer some of the questions at least from the relative point of view.

If "order is heaven's first law" and heaven is an harmonious mental state (perfect consciousness) then must heaven be the home of perfect logic to which I shall endeavour to strictly adhere to throughout. If deemed necessary to quote any author or writer to drive a point home, I think it is unnecessary to quote exactly in what book or journal it appears, provided that the point thus elucidated becomes a self evident fact. I will prefer to use the religious terms as generally used in the Christian teachings to which I am more accustomed and which are simple and generally understood.

The gradual ascendency of your points then, leading as they do from the illusory and relative to the Real and Absolute I shall term salvation.

In publishing these answers to your questions it would therefore be better to also include the foregoing approach to the questions proper. To save time I will omit to write the points here.

Point 1. Answer (absolute). No one (really) sleeps dreams or wakes up, for it is the "who" that is illusory and is not, as man

is God's Self-consciousness unchangingly and God is Mind. Thus consciousness cannot become unconsciousness, implied by sleeping, dreaming or waking up.

Answer (logical deduction). As Gautama Buddha clearly reasoned, a thing is known or identified by its qualities and that it is impossible to remove the qualities and retain the thing. Thus it is self evident that nothing really ever changes, and the material world, (or worlds) being a state of constant variation, no object of material sense can possibly retain identification. From this premise it follows that (only) the sleeper sleeps, the dreamer dreams and the waker wakes up. I include here a few quotations of Buddha as given on page 567 of Mr. F. L. Rawson's book 'Life Understood'.

'He who knows the nature of his self and understands how his senses act, finds no room for the I and thus he will attain peace unending. The world holds the thought of I and from this arises false apprehension.' "Some say that the I endures after death, some say it perishes. Both are wrong and their error is most grievous." "There is no actor behind the doing, there is no perceiver behind the knowing."

Point 2.—Answer (general) Although this point is rendered unnecessary by the

answer to No. 1, I wish to point out that it contains a contradiction in terms when you speak of knowing (being conscious) during one's dream (unconsciousness) state. Throughout all points you are really dealing with two opposite states, waking and sleeping, and these, reasoning sequentially, are pointing in exactly opposite directions without deviating, and logically followed eventuate in two other terms embodying the same ideas, *viz.*, life, (waking) and death (sleeping). To speak of knowing during a dream state is like saying that one is living during a dead state. I think this is clear.

It is however necessary to point out that while there can be but one absolute point of view regarding anything, the truth as known by the ultimate Reality, (God's point of view so to speak) there is practically no end to the relative points of view; and most people spend much time in discussing the different relative points of view only, leaving the absolute and essential truth untouched.

This is evident what Paul meant when he said: "Comparing themselves with themselves is not wise." It leads to confusion as it is useless discussing illusion from illusory (material sense) standpoints to arrive at Reality.

Point 3—The so called "personality" in each case is different, but naturally being an

illusory (non-reality) nothing becomes of it in either case, just as nothing becomes of darkness when light appears, i.e. nothing can do nothing.

Another important point is that there being nothing stable, in the so-called material world (or worlds, astral, etc.,) *at all* we must postulate an absolute fact or truth in order to compare ideas at all. Otherwise it is like trying to measure without a standard ruler or weigh without a standard weight and this is why 'Theology' has so psychologically entangled its followers.

God being perfection (a common standard) the real world *must* be spiritual and perfect and equally so the real man; and therefore the only reason, there appears law, order, sequence, etc., in the material world, is because it is a more or less false conception or view of the only real permanent world, heaven.

A simple illustration may serve a purpose here. About six years ago I lived near a railway shed and used to see the engines shunting and going by. I knew the vicinity, roads, engines, etc., but at night I would dream that the engines would keep on running as to catch me and though I would leave the lines and run homewards (I well remember the childish fear) the engines would also still come on along the road I knew so well, until it amounted to a horrible nightmare.

Speaking ordinarily, I had in my dream, simply made a mistake in one point at least; seeing the engines out of their right places. The roads, lines, etc., appeared almost as usual. Now what became of me (the sleeping "personality") in this case on awakening? The dream 'personality' being as much a part of the dream as the dream engines in the dream state: precisely the same fate overtook us all, we became known for what we were (nothing) as there never (really) was any 'pursuing engines' or fleeing terrified boy. Hence Mrs. Eddy's statement in "Science and Health". The belief (dream) and the believer (Dreamer) are one. I might add here that the world's nightmare is this so-called material life now so rapidly passing away as Truth unfolds.

Point 4—The dream world is neither external to the dreamer nor independent of the waking world, as together they form a continuous dream. There can be no definite distinctive features, because there is no dividing line between the supposed two states. Carried to an ultimate conclusion or as ultimate as I, and perhaps most thinkers can at present reason, no 'material man' is fully awake until he is God-conscious, (and then he is not material but spiritual man), and no man is quite 'dead asleep' until he is extinct.

from all states of consciousness and this is an impossible idea.

Point 5—Answer (Absolute). There is only one Mind (Creator) having one consciousness (spiritual man) living permanently and unchangeably in an eternal world (heaven).*

Answer (relative). Material (so-called) man's world is his state of consciousness concerning that which he senses and as long as he believes in many minds and many men, there will appear to exist as many worlds as there are men, as each apparent man has, slightly or vastly different, view-points of heaven as known by God's man irrespective of the change called death. I see no fixed division between any so-called planes or worlds and statements in Theosophy, where so much is made of the different planes, only prove my contentions. They (Theosophical writers) speak of a person on the physical plane (living in the flesh) consciously and voluntarily rising to astral plane consciousness (thus compassing two planes) and there meeting people, who either during physical sleep or after having "passed on",

*Definition of

Unity	<i>Creator or God</i> =Mind (<i>ensoulment-passivity</i>),
	<i>Spiritual Man or Image of God</i> =Consciousness of Mind's ideas (activity)
	<i>True World or Herren</i> =Ideas in Mind's consciousness or God's view point of His own Ideas (<i>unfoldment</i>)

are on the astral but asleep there. If, as they teach, that whenever we are asleep on the physical we are on the astral (as every night), where are the astral personalities who are asleep on the astral, either during the physical sleep or after death?

I think the reasoning along such lines will not bear strict analysis and will entangle one until one turns from it all and gains a sounder hypothesis.

I do not say, however, that the after-death viewpoint is not generally to ours of physical life. The views may differ somewhat generally very much as nations appear to possess national psychologies, but strictly speaking each one has his own conception, his own view-point (he is his own-view point) hence his own plane or world, different views of the real limitless world, heaven.

Point 6—This is perhaps a difficult question to answer owing to the possibility of being misunderstood, and this in itself partly answers first question of point 6. For, as already stated in the last answer that each of us lives in his own plane so that only relative and imperfect communication can take place between us in ordinarily so-called life and all readers will form their own conception of what I am endeavouring to express here.

But logically putting it, I must say, no;

communications between different worlds is not possible, as firstly the question amounts to a contradiction in terms, as communication signifies, 'together with' while worlds (plural) signifies, apart from.

Secondly, most, if not all of the supposed communications announced by modern spiritulists, are easily explainable by psychology while much of the information obtained has been proved to have originated from a different source.

Nevertheless I would not say that it is quite impossible (as some writers do) that two students of similar school of thought each, equally believing, while in the flesh, as to the possibility of after-death communication, should they become so apparently separated to relatively and imperfectly with each other. But to do this the living one would need to overcome the belief that death separates or divides plane from plane and understands it only a false belief and thus virtually destroy the power of death (thus making two planes into one) by the ascension of the consciousness of the living one and not by the return of the one passed on.

Were the latter possible (the 'dead' one to return) all information received would be obviously useless, as it is not the message, but the interpretation thereof that counts and

this cannot rise higher than the consciousness of the recipient. For example: Were it possible for a butterfly to converse with its 'still living friend' the caterpillar and tell it the beauties of a free winged life, I cannot imagine the caterpillar comprehending the message from its plane of consciousness, much less communicating it correctly to its fellows.

Whatever is called communication in any relative way is but a limited conception of the perfect interchange of ideas which is constantly taking place between our real selves (combinations of ideas) in the only real world, (heaven) where we all are and always have been. This explains all beneath it so far as can be, except perhaps that one may add that the great illusion hiding Truth is the belief that we are entities who can think and have ideas, etc., while the Truth is that there is but one Entity (God) the one Mind and we are His ideas, thoughts, etc, and one Mind governs all His own ideas.

Point 7.—Yes, the waking world is (nearly) as unreal as the dream world (reality signifying permanence) and is also on an illusory basis, so also is the astral, miscalled mental, or any so called plane illusory, so long as it is limited by matter of any kind, whether gross or rarified or so long as vibrations are conceived, as vibrations and matter is one and the same.

I do think it is correct, to say that we know the unreality of the waking world upon awakening into a higher state of consciousness and it seems perfectly reasonable to suppose, that this process of more highly illumined states of consciousness shall continue indefinitely so far as one can judge by past experience. I hold to that point of view at present but beyond what one has experienced what can one really know? In correct mental treatment, however, for best results, one needs to realise the highest possible thought of man, as being limitless and existing now (not evolving to) in the Ultimate Reality so far as one can raise the thoughts of perfection. I saw an answer to a question in Mr. F.L. Rawson's magazine "Activé Service," something like this "While striving to realise or reach heaven in consciousness, remember that in reality you are there all the time." This thought leads to stillness and peace and is in fact our millenium.

Point 8.—No, it is not possible for one to be conscious in two different states of consciousness at the same moment. I have dreamed I was dreaming, at least so I thought when I woke up but that is not *knowing* one is dreaming, with a waking state consciousness - but simply two parts of one dream.

Point 9. As the dream and the dreamer are

one, a dreamer cannot become aware of the nature of a dream for that 'becoming aware' is the waking up and the cessation of the dream and the apparent dreamer relatively of course as the awakened one is still a dreamer, on a slightly higher level.

Point 10—Almost indefinitely if one gave sufficient time to definitely treating to this end. But as much of one's time could be more profitably spent in helping one's fellows against physical and moral difficulties, the best course to follow is to so think in all your waking moments so purely and ideally, that should dreams occur, they will naturally follow one's own habitual line of thought. I have experienced this often. Though to prevent dreaming one might treat by realising that "man never dreams for he is consciousness, God's consciousness by means of which God thinks, acts, etc". As material 'life' is a sleep we shall probably dream till it ends, an unimportant point however as it is just as ignorant to sleep as to dream.

Point 11—This point containing as it does such self evident contradictions in terms does not really require an answer until man knows himself, spiritual, attaining God's consciousness, he appears to remain a material man who, as a counterfeit of the real spiritual man, is continuously dreaming. There being

perfect sequence of ideas in the real world, heaven, a dreamless sleep-state-man, is further from the likeness of his true self than a dreaming man, and in waking state, man is still nearer his true self than a dreamer, because it follows that the more perfect the sequence of ideas, the more conscious one is. In fact I see no very essential difference between the rambling mind of incoherent dream-life and phases of insanity.

Point 12—The state of consciousness after the so-called death of the body is practically the same as before. Man's so called personality and although his view-points of things may be somewhat altered, is not necessarily changed for the better since death is not a power to lift man anymore than is its immature pre-runner, disease. He does not exactly 'know' that he is dead (*knowing* is absolute) but he thinks he is alive and if he has not previously learned the truth, he still thinks he lives in a material body.

Man as a material mortal is not alive but simply an automaton, an electric mechanism without freewill or power to think or act and his brain is much the same as a phonographic producer and record. Hence the chaos in the material world to-day. The material (in intellectual) so-called man is dead or asleep to life

(spiritual), his three dimensional basis of reasoning rendering him unable to apprehend divine knowledge. The bible is emphatic on this point and calls upon so-called 'living' men in the waking world "to awake out of sleep and arise from the dead and Christ (Truth) shall give you life".

Point 13.—As pointed out in answer to point 4, both so-called dream and waking world constitute a continuous dream but that the dreamer in either case is never 'dead asleep'. Otherwise there would be no apparent awakening, no salvation at all. All error, matter, ignorance, and dreamlife is self destructive in its so-called nature and as this destruction goes on, the man appears to be first wanting and then seeking to know his creator and that generally is about the stage the world is in now.

When however this ignorance is still further destroyed, man, more than appearing to have sought and found the true God, will understand that he (his real self) has always known and enjoyed God's spiritual manifestation, heaven.

The only means of knowing anyone is to become like that one and this implies first denying every thought of difference as it appears and the meditation on and realisation of the similarities, and this then is

the method of procedure as taught in "Christian Science" and is, so far as I know, the only one set up as to enable all grades of humanity to utilize the beneficent power of God (Good) in every case of need and which, if faithfully followed, always results in a higher state of consciousness and a more peaceful condition of mind which is the common goal of all religions.

Point 14.—Yes, and that Ultimate Reality is an Omnipresence in which our real selves (God's man) now dwells and revels and into which our so-called mortal 'selves' can appear to retire to refuge, peace and safety from the storms of the material world (the seeming attacking thoughts of false consciousness which seem to make poverty, disease and sin so real).

This Reality, God Omnipresence can be realised by such means as must prove acceptable to all climes and countries because the means used (like mathematics) are scientific, 'divine psychology'. We live in our thought life, hence think good (your highest sense of good) and you experience good is the motto, with the warning, "think no evil lest thou experience the same." It is self evident then that heaven is not reached by so-called death, but by retiring inwardly in consciousness (dying to false

thoughts) and realising that God and His manifestation, the spiritual world of ideas) is all there is "and beside Him there is no one else." This, in contradistinction to following illusive sense evidences along rarified grades of matter, is spoken of as the habit of thought reversal and is the revelation of God to erring mortals rediscovered by Mrs. Eddy as given in her book "Science and Health with key to the Scriptures" the teachings of which have been so ably expounded in "Life-Understood" by Mr. F. L. Rawson who is probably the best living exponent of her writing and an able demonstrator of the truth she declared that Jesus taught. Mr. Rawson thinks that Gautama Buddha understood the same wonderful truth but that, as with the 'Christian' world, the Buddhists have gradually lost the inner teachings of their Master.

XIII

By Mr. Robert T. Browne.

Author of "The Mystery of Space" A Study of the Hyperspace Movement in the Light of the Evolution of New Psychic Faculties. Secretary General "The Academy of Nations, the American National Institute"—*Booklyn, N.Y., U.S.A.*

By Mr. Robert T. Browne

Sleep affords an opportunity for the body and its various organs to overcome the fatigue accumulated during the period of bodily activity. In order that the body may derive the fullest benefit during sleep, it is necessary for all the more violently active functions to pass from a kinetic condition to one of potential activity, or at least to a state of greatly diminished activity. But aside from the purely physiological benefits to be derived from sleep there is still a higher function to be served—that of releasing the soul from attending the complex activities of the mind and the bodily mechanism so that it may devote the intervening time to interests which are peculiar to itself. For since the real life of the soul is spent upon a higher and more spiritual plane, it must have opportunity not only to digest its earth experiences but to gather new experiences upon that plane where its real life is lived.

Point 1.—From the foregoing it would appear that it is the body with all its appurtenances that sleeps, that it is the ego, consisting of the mental and affective mechanism, etc, who dreams, and that it is he with the body

who wakes from sleeping and dreaming. In view of the psychic activities which take place, as experience shows, after the coming of sleep to the lower vehicles, especially the body and lower mind, it does not appear that the higher psychic or spiritual aspect of man really ever sleeps; nor is it conceivable that sleep finally arrests all psychic activities of whatsoever kind. So that it appears that the higher aspects of man are not only free from the inhibitive effects of sleep but actually during that phase become more active than ever before, although such activity may take place on a higher plane.

Point 2.—The illusory nature of most dreams precludes any possibility of the ego's knowing that he who, a few hours before was waking and moving about on the physical plane; is at the time engaged in dreaming. And this illusion presents itself as a reality and for the purposes of the dream experience is a reality. Moreover, this state of affairs is necessary for the reason that, if at any time, the ego realized during his dreams that he was dreaming, he would cease to dream. For dreaming requires a certain psychic activity and all such activity is more or less fatal to sleep, and serves also to interfere with the restorative

from man's higher consciousness, a consciousness which is in no way dependent upon the lower consciousness elaborated out of impressions flowing from the sensibilia. These dream pictures, usually symbolic, are projected into the lower consciousness by the Higher Self, and as a rule are purely informative, having a bearing upon some important event or circumstance in the life of the subject.

The dream-impressions which have been retained in the memory of the dreamer serve to remind him upon awaking that he is the identical person who dreamed and not another; for thereby the facts of his dream consciousness have become a part of his self-consciousness, the instrument by virtue of which he is aware of the continuity of his existence.

Point 3.—In dream-life, the mental and affective phases of man's life in the body which constitute his waking consciousness is quiescent; and indeed this quiescence is a necessary prerequisite of sleep, for so long as the sensory mechanism and the intellectuality are active, it is quite impossible to sleep. But the inner spiritual personality, the soul or the Higher Self (or whatever one may choose to call the inner spiritual personality) cannot be thought of as sleeping or dreaming.

It has an activity of which the lower vehicles, energized by sense-deliveries coming from without, are quite wholly unaware. Its experiences are, therefore, for the most part, hermetically sealed from the consciousness of the sense-mind. Yet it sometimes happens that portions of its experiences are communicated to the lower mind and it is these experiences which are remembered, upon awaking, though often faintly enough, as dreams.

Point 4.—In all cases where dreams are constituted of the real experiences of the Higher Self, or the soul in after sleep activity, the world in which these experiences arise is external to the dreamer in much the same way as the physical world is external to the waking subject. Such a world has an origin identical with the world in which we live. In order to be able to distinguish that world from the waking world one would require special training and experience. For the scope of the dream world, for any given dreamer, is limited almost to a single experience; it is indeed more or less cinematographical in nature. It is, in fact, as if one were looking through a tiny slit in a great wall upon the moving panorama which unfolded on the other side of the wall. He can see only so much as chances to pass within the purview of the

slit through which he peers, and even that which he sees is fragmentary; for of the continuity, of the sequence, and relationship of that which he sees to all else which may surround it, he knows nothing.

It is believed that by consciously willing to dream certain dreams about certain people, events or circumstances one may, when he succeeds in doing so, become aware of the dream-worldliness of the world in which he may be functioning and in that way distinguish it from his waking world.

Point 5.—There are indeed other worlds, such as the astral, mental and spiritual, so-called. There are indeed different planes of consciousness in which one may function either after death or while yet in the physical body. There is, however, nothing to show that they are absolutely unchangeable. Some of them are what the subject makes them out to be, creature of his own imagination, while others existing upon a higher plane are correspondingly more real and abiding. So long as there are living beings functioning on these various planes it would appear that they have power, in some measure at least, to change their surroundings according to their wills, especially in particulars, but the general scope and appearances of such worlds or planes, not being amenable to the wills of the beings who may

inhabit them, are both unchangeable and eternal having been so created by the Creator for the purposes of his creations.

Point 6.—The almost common experience of the human kingdom substantiates the assertion that inter-world communication is not only possible but in a great many cases is actually taking place. In fact, the arrangement and the economy of the various worlds or planes are such that communication should be comparatively easy, because of the presence in man, living in the physical world, of functions and faculties which correspond with the higher planes or worlds, and thereby affording him the means of such communication. It is, of course, true that in the great majority of cases, individuals do not know of these means of communication neither do they understand the technique. Perhaps some day, in the not too distant future, man's attention may be turned to the study of these functions and faculties with the result that he will discover a technique for such communication. Then, his life will be enlarged immeasurably.

During sleep the soul is released from the intensive attention which it is required to give to the wants and demands of the body and the lower mind. Hence, it is free to go forth into the interior planes for the purpose of gathering experience upon its own plane and

for instruction in the matters which serve its own immediate life. It can, in such a state, travel hither and thither, visit almost as swiftly as thought any place it may choose, and contact, indeed, any person or thing it may elect. At such times it would be comparatively easy, all things being equal, for one person to communicate with another no matter where he may be located. But, of course, special training is necessary to enable one to do this with any degree of satisfaction. But thus properly equipped with adequate knowledge and training one should be able to send his soul out into space, communicate with others, gather knowledge and make itself generally useful to the lower man.

Point 7.—The illusory dream world is a projection and in a sense a reflection of the physical world; but beyond that there is a world or a series of worlds of substantial experience. The higher state of illumination, by means of which we become aware of the illusoriness of the dream world, in virtue of the very act of such high discrimination, reveals to us a world that is real; although it must be admitted that the gamut of realism runs uninterrupted to the very heart of divinity where the ultimate real is contacted. But for the purpose of a valid experience any so-called degree of realism, after we pass out of

the world of illusion, may be accounted as ultimate for that plane of experience inasmuch as every inferior degree of realism must be thought of as being the fundament of every superior degree or at least the immediate superior degree. The illusion consists in our mistaking that which we may behold as the ultimate basis of that which appears. Illusion is a property of the sense-mind, and in a very special sense, a necessary one in that it serves to confine the attention of the intellect to that aspect of the world of causes which best serves the purposes of the body and consequently the physical needs of the lower vehicles. It may readily be seen how great would be the confusion if the mind were permitted to divide its attention between the real and the illusory while performing its common functions. All its efforts would be abortive and it would, therefore, fail in its functions for the maintenance of the physical life. Whereas, when one becomes illuminated he gains freedom to make contact with a reality which while it may not be the ultimate reality is, at all events, substantial and real for that degree of consciousness. But the faculty which becomes the instrument of research for that illuminate is not a sense-made faculty but a spiritual one which is specially designed for dealing with reality and has little

or nothing to do with the lower life of the individual, at any rate none of the functions of the lower are dependent directly upon its immediate guidance. Thus all confusion is eliminated.

Point 8.—Under certain conditions, it would seem to be possible for the dreamer to remain cognizant of the fact that he is dreaming during the dream state; but this is, by no means, a common thing. However, one of the means by which he may accomplish this is by placing in his so-called subconscious mind the suggestion, clear-cut and positive, that he will be conscious of the fact, under a given set of conditions, that he is dreaming. If such a suggestion be definite enough he ought be able to discriminate between the two states and be aware of the fact that he is dreaming. Other means are discovered by occult training.

Point 9.—Under ordinary circumstances, if one should suddenly become conscious of the fact that he is dreaming, his mental reaction resulting from such a cognition would be sufficient to check further dreaming but if, as a result of special training and knowledge, one should become aware of the fact that he is at the moment dreaming, the fact of his knowledge ought not to have any effect upon the progress of his dream. In any case, the

will to dream, under such conditions, would be sufficient to overcome any inhibitions that might arise, and the dream could continue unbroken to the end.

Point 10.—Actual experience proves that one may consciously manufacture the nature, character and substance of his dreams by adequately willing to do so. This may be done by various means, viz; by the use of perfumes during sleep, by having various disturbances set up in his nervous system by external stimuli, and by thinking or meditating upon that about which he wishes to dream. His success in thus altering, creating or stopping the dream-procedure will be proportionate to his skill and knowledge.

Point 11.—It is extremely difficult, if not impossible under ordinary conditions, for one to be cognizant of his dreamless sleep state while sleeping; for the moment that he became aware of the fact that his sleep was dream free, that becoming aware of a fact related to himself being an experience which took place during his sleep, would take its place in his consciousness as a curious dream experience, thereby destroying the dreamlessness of his sleep. Indeed, one moment of awareness or conscious activity during an otherwise dreamless sleep, would be sufficient to change that sleep from a dreamless to a

dreaming state. Nevertheless, under extraordinary conditions, where one had learned how to separate his vehicles, consciously to function in each separately, it would be possible for him to become aware of the dreamlessness of his sleep, that is, the sleep of his body and lower vehicles. Such an one might be able to do this, during such sleep, without the fact of his awareness or consciousness at the time becoming a part of his waking consciousness.

There can be no question but that the facts of experience which constitute the consciousness of the Higher Self are separate and distinct from the lower self, or from the consciousness of the lower mind. Yet a man may live a whole life or a whole series of lives and never become aware of the fact that he had any other consciousness than that which springs from sense experience. But when he awakens to the fact that there are various planes of consciousness corresponding to which he has faculties of awareness he can no longer doubt that the two or the many are separate and distinct, and serving also different purposes in his entire economy.

Point 12.—The state of the after-death consciousness varies with the individual. It depends upon the degree of development to which he has attained prior to death, and in many

cases, especially in the beginning of his experience, upon the manner of his death. At length, the so-called dead, as a result of their experiences, realize that they are what is called dead—that their bodies are dead, but that they are alive. They learn this more or less quickly as a result of their endeavors to satisfy the impulses which arise within their consciousness. They try to reach those whom they see about them in the flesh: they fail and soon learn, either from this experience or by being told by others on their plane, that they have lost the body and may no longer contact the living as formerly. Then comes the realization of death. Some remain asleep, not knowing whether they are dead or alive. Indeed, there may be found individuals in various states of consciousness, all of which are dependent upon their degree of development before death of the body.

Point 13.—The created beings of the waking world may become aware of their creator by means of the intensification and expansion of consciousness; but, speaking of dreams in a limited sense only, the dream creatures of the dream world may neither know their creator nor their dreamer; for these things are illusions and have no real conscious existence and cannot know anything. All dream creatures, however, do not fall within the

category of illusions, nor do all the planes of the so-called dream world. For these latter the way is open for them to know both their creator and their dreamer; and they may become aware of these in much the same manner that the created being of the waking world may become aware of his creator by means of his faculty of consciousness.

Point 14.—There is indeed an ultimate reality, "eternal, conscious and everpresent in all the states or worlds", and the means of its realization and recognition may, by suitable expression, be made acceptable alike to people of every race, creed and religion. But it would have to be based upon scientific grounds and expressible in the terms of a technique possible of attainment by all irrespective of their social heritage or the antecedent physiologic condition of their bodies. However, the comprehension of reality, as here denoted, demands as prerequisites such a high spiritual development and such radical changes in the forms of consciousness, together with such intensive perfective preparation, that it cannot be seen how it would be possible to lay down a technique which would produce satisfactory results for all unless all other conditions were equal.



MR. FRANCIS K. BAXTER
b. 1854.

p. 427



MR. SYDNEY T. KLEIN.
b. 1853.

p. 459.



SARDAR MEHAR SINGH
b. 1891.

p. 484.



DR. JOHN STUART MACKENZIE.
b. 1860.

p. 498.

XIV

By Mr Francis K. Baxter, C. E.

Was educated as a civil engineer and followed seven branches of his profession. Has for years been a deep thinker and careful student along psychological lines. Has contributed many articles to the public press among them being "A Pristine Man," "Immortality of the Body." His chief work "Does Telepathy Explain Spiritualism?" was published in 1920 by Fleming H. Revell Company, New York City. He has left many essays on this subject as well as practically completed manuscripts of two more extensive works, "Nature's Plan," and "The Work of the Soul Entity," which his representatives contemplate publishing in the near future—Born in Utica, New York, October 19, 1854, Died suddenly, October 16, 1921.

Mr. Francis K. Baxter

Point 1.—The objective, or conscious mind, sleeps, but it is affected on the borderland by the mentation of the subjective mind, or soul entity. It is the conscious mind that wakes up, for the soul entity never sleeps. These separate, yet related minds or entities sojourn together while earth life exists, the conscious mind being the most active when the subjective mind is the least active, and the subjective mind is the most active when the objective, or conscious mind, is the least active.

Point 2.—While it is "one and the same person," that person has two selves—the waking conscious, physical, material, earthly brain man and the sub-conscious, subjective, spiritual True I, The Ego, The Immortal Soul Entity, that, while-earth bound as a partner of the conscious earthly mind, departs, (we know not exactly where,) when the earthly part dies.

Nature, or God, so fashioned the two minds that they are interrelated, and so delicately connected are they, so susceptible of harmonious action, while earth-bound together, that the conscious, or earth brain, by reason or logic which is its highest phase of mentation, is

able to realize that it has dreamed, though it seldom remembers the dream.

The conscious or brain part knows, by inductive and deductive reasoning, that it has been asleep; that certain hours or time have been passed in unconsciousness; that it has been dead to the world, as it were; that it has dreamed—made cognizant, temporarily, that mental energy has been in force, and while in the broad sense, the topsy-turvy, jumbled, impossible dreamings are recollected for a short time, eventually they are forgotten, for the very simple reason that they are composed of borderland fleeting, mixed up thought stimuli, of no relevancy whatever.

Dreams, *per se*, amount to but little, because they are so susceptible of borderland stimuli, which, in turn, are amenable to both objective and subjective suggestions.

Visions, that invariably come from the subjective area alone, should not be confused with Dreams, as so many people persist in doing.

Dreams and visions, the writer insists, are absolutely unlike. Unless this discrimination is positively made, there is little use to discuss the Dream Problem.

People who tell of dreams coming true, do not understand the question at all, for

Dreams do not come true, but Visions do.

Visions are the outcroppings of the potentially perfect memory of the subjective mind or soul entity that are allowed to filter through the veil, or, in other words, are permitted, by some law we are not fully acquainted with as yet, to rise or be elevated above the threshold or door-sill of the conscious or objective mind, and into it.

The writer feels that the above answers the questions on the Dream Problem amply sufficient for any student of the New Psychology to clearly understand and realize that every human being has a dual personality.

One, the subjective Mind or Soul Entity, planned by the Master by educative procedure to progress, develop, and eventually be fitted for eternal life, with its sojourn in the earthy vehicle, the brain, from which earthy experiences absorbed by it ultimately give it perfect, intuitive perception of truth, and make it the real permanent entity that shall live forever.

The other, the Objective Mind, the brain, the physical part, the earthy, frail entity, that acts as an agency to help develop the soul, which lives its comparatively short life, dies, and returns to earth dust.

That the Soul Entity, after a certain

period, returns to inhabit another earth vehicle to continue its education and development, and that it persists in thus returning for perhaps ages, or until a proper state of perfection is attained, is the belief of many millions of people, and that they may be correct, is evidenced by a study of nature's wondrous works.

Points 3 and 4—If these questions have to do with Dreams, *per se* the "waking state personality" during dream is partially asleep, and the "dream personality," as you call it, being, as the writer infers, the Subjective Mind, is always awake, as stated above.

Again, it may be remarked, unless proper discrimination be made between Dreams and Visions, the writer is at a loss to know what the questions mean. If, in using the word "dream," the intention is to include "visions" also, the question becomes more involved.

A Vision, as the writer understands, comes entirely from the Subjective area. It has nothing to do with the borderland stimuli, or the jumbled, disconnected condition of thought in *that* area. Visions, when had, whether of the past, present or future, are the realizations of the intuitive perception of truth that the Soul entity has, dependent, of course, on its state of development.

A careful reading and study of the writer's book, "Does Telepathy Explain Spiritualism," define much that your questions ask about, not directly, perhaps, but by deduction.

The Creator of what you call the "dream world" is The Master, whose perfect laws control all things in the Universe. What is called the "dream world" the writer understands, means the "spiritual world," and this includes the Vision phenomena. The subject is a large one, and not susceptible, in brief outline, of being comprehensively covered and thoroughly explained.

Point 5—We do not know, and may never become positively aware. The spiritual world is unchangeable and eternal—whether more than one plane we, on this earth, will never be fully cognizant of. It is not meet that earth beings should completely understand in regard to what you call the "dream world" and what the writer denominates as the "spiritual world."

Point 6—It is not possible nor is it designed by the Creator that imperfect, frail, ignorant man shall communicate with the spiritual world, except as the awakened conscience allows communication with The Master.

Point 7.—We do not know, and will never know, as objective earth beings. There

may be several or many spiritual worlds, and there may be but one. Earthy man is unfitted to know—unfitted to mingle, in his objective state, with spiritual life. The Soul, when freed from its trammeled sojourn in and with the body, only will know of the conditions beyond this sphere.

Point 8.—Assuming, again, that the Subjective state is meant, when using the word “dreamer”—one in the subjective state cannot realize he is in it, while so situated. The two conditions, “Subjective” and “Objective” are separate. It is not intended that one should be cognizant of both states at the same time, though such claim has been made, we feel falsely, when the actual facts are known.

Point 9.—There are certain “sensitives” who claim that, while in the subjective state, they are cognizant of being in it, and at the same time realize waking conditions. The borderland is so delicate, so prone to sensibility, the two states are so intermingled, under certain abnormal conditions that this may be possible, as a rare exception. But conditions of this nature do not abound when one is in normal, splendid, animal health, and to realize this condition is practically impossible, as heretofore mentioned, for the line between normality and abnormality is so thin, one may

be pronounced positively normal, and still actually be abnormal. The writer is now making most interesting observations of such conditions apparent in a young lady now visiting at our home.

Point 10—By persistence of auto-suggestion or suggestion by one's self to one's self, that, for instance, he does not wish to dream, and he is in splendid animal health, he will not dream, but, if there is *any* abnormal condition about him, borderland dreams, and even subjective visions, may supervene.

Point 11—Depending on one's normal physical health, one's knowledge, while sleeping, of dreamlessness, is impossible. But, as stated heretofore, is abnormal to a certain extent, one may be aware, to a positive degree.

A good rule to remember at all times is that the soul entity, by the very nature of its being, seems always, at the proper alarm, ready and willing to depart to its untrammelled sphere. This is as we rationally would expect, in conformity with the perfect wisdom of the Creator—The Master.

Point 12.—We are not aware, and probably will never be aware, for the untrammelled spiritual life and the earthly material life are separated absolutely—in the broad sense.

Point 13—The waking world—created beings, by induction and deduction with their

objective minds, find intelligent design in every natural law, and this knowledge of the objective, or waking mind, added to the intuitive perception of truth by the soul entity, or the Subjective Mind, when the grade of intelligence is sufficient, give a clear and satisfactory understanding of the Creator's perfectness, wholeness and oneness.

Point 14—Educative procedure is the Creator's method of preparing his children for the future spiritual life that is in store for them. This is clearly and plainly understood by all, whose grade of intelligence is sufficient. To those who cannot see and understand it may be simply said, "You will, when your soul entity has become sufficiently educated or developed to realize it." This may take many or few earth life lessons and experiences. One's soul entity will be called upon for as many visits and sojourns in this world as are necessary to prepare one for the onward trend towards mental perfection, which means eternal life.

In conclusion, it may not be amiss to say, for a fuller understanding of the New Psychology, that the universal law of suggestion is now an assured fact as well as that Telepathy has been proven well within the exact sciences.

Other truths have been discovered. A psychic fact is as much a fact as any in our objective world. Facts are the words of The

Mäster. The soul entity is the permanent mental force—Divine and Eternal.

The earthy, or waking mind, but registers earth life experiences, which are absorbed by and written on the tablets of the potentially perfect Subjective Mind Memory.

Educative procedure, being the Creator's method of arriving at perfection, it is realized that grade of intelligence is all-important, in being able to understand what is asked in the 14th point.

The masses are nearest the bottom of the ladder, as it were, and from this point the varying grades of intelligence extend upward. They are infinite. The mental status of the Congo Negro or the Australian Bushman is practically nil, when compared with that of highly educated persons, or highly civilized man. The grade of intelligence of the latter may realize the perfectness of The Master—the former cannot, until after ages of education.

Thus it is that only the minority can realize! Only, the minority that first reach the point where the soul's return to earth ceases, and are fitted for existence in a spiritual world, or proceed through more than one to ultimate Divine Perfection that, as material beings, we cannot know, or be acquainted with.

V

By Mr. Wilfred John Wybergh.

Educated at Winchester College and at Freiberg, Saxony, Geologist. Formerly Commissioner of Mines under Lord Milner. Member of the Executive Council of the Transvaal. Later a Member of Parliament, for 20 years a Member of Theosophical Society. Published various memoirs and papers on scientific subjects; Magazine articles on Political subjects and contributions to the Theosophist and other Theosophical Publications, Born in England, 1868. Resided in South Africa since 1891—*Private Bag Retreat, C. P. (South Africa)*

By Mr. Wilfred John Wybergh.

The answers to the 14 questions here attempted are partly based upon personal experience, as far as that experience goes. It is evident however that answers to some of the questions, *e.g.* No. 7 and No. 14 in particular are largely matter of opinion, and the same applies to Nos. 3, 4 and 5. The only thing that one can be sure of is one's personal experiences and states of consciousness; the interpretation of them depends largely upon a comparison with the experiences of others as related by them, and the classification as objective or subjective must necessarily depend upon the general point of view. It is possible and indeed to me most probable that *every* experience may be described as either objective or subjective with equal truth and that the failure to recognise this has been responsible for much misunderstanding and confusion. The whole subject cannot of course be adequately dealt with in the course of a few questions and answers.

Point 1.—I feel no doubt that it is the same entity that sleeps, dreams, and wakes up. There is at any rate no greater reason to suppose the contrary than there is to suppose that each moment and act of consciousness

involves the coming into being of a new entity. No doubt this is a possible way of looking at the matter but it does not commend itself as a practically useful one.

Point 2.—I do not know what it is that prevents this continuity of consciousness, but I am sure that it is by no means universal. In my own case I am frequently quite aware of my continuing identity with myself in the waking state on more than one occasion, I have deliberately transferred my consciousness backwards and forwards from one state to the other several times in succession. The operation is analogous to a change of focus. As to the continuity of memory on awaking and on going to sleep, it would appear to indicate the existence of a deeper layer of consciousness than that concerned directly in either state, in which deeper layer the real identity inheres.

Point 3.—“Personality” as I see it, is as the word (*persona*=a mask) implies, the medium or vehicle utilised by this deeper layer of consciousness, which we may call the Ego, to experience and also to give expression to the less essential, more superficial and temporary kinds of consciousness appropriate to the waking and the dream state. Judging by analogy the vehicle appropriate to the

dream state must be as "objective" as that (i.e. the physical brain) appropriate to the waking state, and, like the latter must consist of "matter" in some form or other (not necessarily physical) more or less permanently appropriated and used by the Ego. Both vehicles are present all the time, but consciousness is focussed in one or the other as the case may be, the one not in use being dormant. The greater the dominance of the interior or Ego consciousness over the vehicle, the greater will be the sense of continuity between the waking and dream state.

Points 4 and 5—I do not see how the "reality" of the dream world depends upon its being "external" to the dreamer, though I see no difficulty in supposing that it is so. To me my thoughts and feelings are considerably more "real" than the outer expression or manifestation of them, and this is certainly the case with all educated and civilized men. I think however that to a very large extent the dreamer creates the forms and circumstances of his dreams, which are the "real" objective side of his equally "real" subjective experiences. Both are absolutely real in the sense that the physical world is real only rather more so. It may well be that these realities (objective or subjective) whichever way you like to look at it, of the

mental and emotional world produced by innumerable centres of consciousness—human Egos or non-human entities—being co-existent and forming inter-related group, react upon one another in a manner quite analogous to the objects and forces which represent the objective and subjective poles of the ordinary physical world and from a similar inter-related-group. Such groups may for convenience be spoken of as “astral” and other worlds or planes, and the possibility of a dream-world “external” to the dreamer is implied in the above. The distinctive features of these higher “worlds” would appear to be their extreme mobility as compared with the physical world. Physical activities are clumsy by comparison, and the corresponding “objective” changes in physical matter are slow, but in the worlds of thought and feeling the activities, *i. e.*, the “subjective” side of those worlds act “as quick as thought” and the corresponding “objective” changes or succession of dream images are practically instantaneous. Therefore while it takes time to build a physical house, a dream house is built the moment you think of it, the moment you think of a place you are “there” without any process of getting there; as long as you think you can fly, you *can* fly, but the moment you lose confidence and think you are falling, you

fall; so long as you think yourself as a sinner, or in hell, that is actually your condition, but the moment you can turn aside from these thoughts you are "forgiven" and are in heaven. It seems highly probable that the conditions of consciousness after death resemble those experienced in dreams during life time, and are equally real and vivid, *i. e.*, as a matter of common experience, much more real and vivid than while awake during life time. As such states are subject to change during lifetime it is reasonable to suppose that they are equally subject to change after death, but just as, during lifetime there is a deeper layer of consciousness in which memory and identity inhere, which is relatively persistent and unchangeable, so, it may be supposed, it is also after death. But beneath all these, more or less changeable states, I believe that there is a state properly called eternal and unchangeable. No proof can in the nature of things be given of this state to the intellect, because the intellect is itself among the changeable, though relatively permanent thing. It must rest frankly upon an inner super-rational conviction which no proof can strengthen and no disproof weakens.

Point 6—If communication from one

world to another takes place between two different persons it takes place primarily through that layer of consciousness in each which is in use in the dream world. It is then transmitted to or from the waking world by the same means, whatever that may be, through which a person's own dreams are transmitted to his waking consciousness or *vice versa* (see Point 2). I think such communications are possible and do take place, but nevertheless in many cases the supposed communication may be nothing more than a creation of one of the dreamers.

Point 7—Certainly there may be, and in my experience there are, several such states. The transition from the more superficial to the deeper layer of consciousness during a dream has sometimes presented itself as a transition from (dream) waking to (dream) dreaming, and sometimes as a transition from "life" through death to a life beyond death. On occasions I have been conscious in my dreams of passing into a deeper state, the contents of which I have been able to recall, and then of passing from that into a still deeper state, the contents of which I have not been able to recall, but of which the result, on returning has been a feeling of great peace, enhanced life, and a sense of

general illumination and happiness. How many still deeper layers of consciousness there may be I am of course quite unable to say.

Point 8—Certainly, it frequently happens to me. I do not know how the power is acquired, but think it is perhaps the result of the dominance of the interior or Ego consciousness (see Point 3).

Points 9 and 10—Sometimes it will cease and sometimes it will continue. In my youth it would generally stop. Now it quite as frequently continues, if I desire that it should do so. But often I have difficulty in continuing to dream. I do not know any way of exercising control beforehand, and during the dream itself it is generally only a choice between two possible alternative continuation or between going on and stopping. I cannot even then consciously *create* an experience for myself. Such control as I can exercise seems at the time to be a simple matter of will or choice. Possibly the faculty depends upon the attainment of a general balance of character and a power of detachment in ordinary waking life.

... *Point 11*—This is a very interesting matter. Self contradictory as it may appear, I think, from my own experience that such a thing is possible. I have given a description,

too long to quote, of such an experience in an article entitled "Three Visions of Nothing" in "The Theosophist", I think rather more than a year ago.

Point 12—I am naturally unable to speak of this from personal experience. From the analogy of dreams it would appear highly probable that the personality survives and knows it is "dead". Actually I have no doubt that this is so, upon general grounds upon which there is no time to enter here. I do not however regard the "personality" as I use the term, as *immortal* for immortality inheres in a far deeper layer of consciousness than any of those with which personality is concerned.

Point 13—Unless they are self-conscious I do not see how they can "know" their creator or dreamer at all in the ordinary sense of the word. They can in any case presumably only respond and react to that layer of consciousness in their creation from which they emanated.

Point 14—As already mentioned (Point 5) I believe that there is such an ultimate Reality, and that I can know and realise it because I am essentially one with it, in common with every other human being. I believe that the realisation is something that transcends every creed and religion, but is certain-

ly not incommittant with or antagonistic to any of them. They are useful and perhaps necessary pathways towards it. The ultimate Reality is implicit in them all but is incapable of being fully experienced in any one of them. It seems probable that the means of knowing and realising it can only be "acceptable" to any creed or religion, so far as that creed is willing to acknowledge its own inadequacy and to recognise that its own value is provisional and temporary.

XVI

By Mrs. Annie Rix Militz

Editor "The Master Mind", author of "I am Myself" "Concentration," "Prosperity," "Primary Lessons in Christian Living and Healing," "Spiritual Homekeeping," "To comfort All that Worry" "The Wonderful Wishers of Wishing Well," "The Way to Heal as Taught by Jesus Christ" "All Things are possible to them that Believe," "None of three Things Move Me" First Instructor The University of Christ—*Jesus Christ Ministry, Los Angeles, Cal, U.S.A.*

By Mrs. Annie Rix Militz *

Back of every dream is an actuality or a Reality of which it is a reflection or shadow, a true portrayal or a travesty. There could be no dream without a dreamer who himself is an unconscious reflector of the One, who knows and is never unconscious. And before we can consider a dream we must know somewhat about the dreamer, of whom again we cannot judge correctly unless we know the One whom he shadows.

It is an ancient teaching that this world of the opposites, the mixture of good and evil, of joy and sorrow, is a delusion, an unreality—*maya*—and the problem that has faced the genuinely zealous devotees has been how to be delivered from it, or, at least, while in it, how to be saved from its deceptions and seductions. And all have agreed that the Way out is through Knowledge of Truth, and even the Way while in it, to minimize its dangers and slaveries, is Knowledge of Truth. Thus Gautama Buddha taught that the first two of the Four Noble Truths, which one should know “to dispel ignorance and remove sorrow,” are:

I. *A realization of the miseries of earthly existence.*

II. *An understanding of the cause of these miseries, viz., the eager and persistent desire*

* Also published in "The Master Mind," January, 1921.

for satisfying oneself from material sources and through sensual channels without ever being able to do so.

And Jesus, the Christ, said, "If ye continue in my words . . . ye shall know the truth and the truth shall make you free."

Knowledge of the nature of his cosmic dream will give us understanding of the dreams within it—the wheels within the great wheel.

Proceeding to judge of this realm of appearance, its personalities and its proceedings by the one real presence, God, our Great Self, His world, made of His (Her, Its) Substance, pure, perfect Spirit; and His Way of expressing which is altogether Good, unmixed with evil and not known by comparison with evil; we have a foundation and a method by which to discriminate as to the cosmic dream and therefore as to the personal dreams within it.

Recently there has come from India a series of questions from a body of sincere inquirers as to the solution of the problem of dreams. "Fourteen Points" are listed in the form of queries that call for as direct answers as the writer can give. And from the region whence comes all knowledge to man of the things unknown to his senses, the within, where "all are taught of God," the following responses are recorded.

The first query that we consider is the

fourteenth point in the list:

Point—14. Is there any (a) ultimate Reality, eternal, conscious, and ever present in all states or worlds, and (b) can it be known or realized by any such means that may be (c) acceptable to all creeds and religions and (d) suitable to every human being in all (e) climes and in all countries? [The subdivisions are mine.—Editor of The Master Mind].

Most assuredly yes, to each and every part of this question.

(a) Not only one *ultimate* Reality but the same *was* in the beginning that has no beginning, and *has been* from the beginning, *is now* and always *shall be*.

(b) It can be known (1) by *reasoning* analogically, or by accepting it as an hypothetical fact and conforming one's thoughts, feelings, speech and deeds to the hypothesis, sincerely and without prejudice or bias. (2) By the inner testimony of that Reality itself, which is *the true basis* for knowing the existence of God. Only God can teach you that God is. The metaphysician, Schelling, refers to, "The Absolute, which we cognize only through identification with it;" so we say, to know God one must be God-like, and it is God in us that reveals to us what God is like. And all who are taught of God declare Him (Her, It) the supreme Reality, eternal, omniscient (all-consciousness) and omnipresent.

(c) Such means as Reason and Intuition (spiritual) have been accepted by all religious.

bodies, even those who wait on the authority of personalities and scriptures. For even these last are authoritative because taught by God through the inner hearing.

(d) The method is suitable to every human being because he himself is the vehicle through which the teaching comes to him —he may be isolated from all his fellow-beings. —a castaway upon a lone island; a pariah, ostracized, an exile, even an imbecile and yet so open to the Life that sustains him, as to be taught by It, that IT IS.

(e) That Presence is as real to the devotee of the Frigid Zone as to the one in the Torrid Zone, to the seeker in darkest Africa as to the one in most cultured Europe. Time, place and condition cannot hush the Inner Witness when there is the Listening Ear.

And now for the other points of this spiritual *questionnaire*.

Point 1.—Who is it that sleeps? who is it that dreams, and who is it that wakes up?

Every personality is a composite of many personal phases, a multitude, that have been segregated into groups and defined as dual, three-fold, four-fold, "seven principles," etc.

While there are generalities in describing our personalities that are helpful to accept and understand, as a working basis for certain practical ends, it is well for us to realize we-

are each a legion—a little world as vastly peopled as our greater world—the microcosm of the macrocosm.

These phases are of such variety as to be called infinite, running from the lowest, the inanimate, to the highest, so close to the Infinite as to have received the name of Deity by outsiders who have not found God in themselves. For personality, "the becoming," never really becomes God even in its highest development. For when that Highest is reached, the initiate is NOT, as Enoch is described, (Gen. 5:24) "And Enoch walked with God and he was not; for God took him;" his personality merged into his true Being, God.

There is that phase of our personal appearance that never sleeps, the reflection of the "Keeper over Israel that neither slumbers nor sleeps." It is the consciousness that is nearest our Divine eternal consciousness. The one that sleeps is *the mortal*, that seems to accumulate so much false and material thinking through non-cooperation with its Divinity, that it must use some of its time in utter oblivion to the sense-world, to recover its equilibrium.

This mortal it is that dreams. As it begins to come forth from its nothingness

and to contact its sense of being, its intimations of existence take forms, some distorted, some symbolical. These images are *views*—not things in themselves—of realities. Dreams are always on the border of the waking state.

The mortal awakes through seeing things as they are, and discriminating between illusions and realities. The sleeper, dreamer and waking one are all one—the human personality.

Point 4.—If as many believe the dream world is external to the dreamer, and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

The dream-world is not external to the dreamer, for it is a *view* that depends upon the dreamer for its existence. Thus if one's view of a rope makes it appear to be a snake, that snake (dream) has no existence apart from the one who imagines it. A fearless, persistent determination to know the Truth about an appearance dispels the delusion and we say the dreamer awakens.

Point 5.—Are there any other worlds (astral, mental spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to and is any of them eternal and unchangeable?

There are many worlds or planes corresponding to the many phases of the human thinking. They have been called "heavens"

and "hells," which are extremes, the intermediary states or regions being called "purgatory." All of them are views just like this that we call the material world. The true World ("World without end") of the substance of Spirit (God) is here, and omnipresent and all these various aspects are the human interpretation of this World, which is the Real.

None of these views, aspects or interpretations are eternal and unchangeable because none is absolutely true.

Point 6—Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world, and vice versa?

Wherever we are, in whatever state of mind, we are in communication with our fellow-beings whether we know it or not. To be conscious of it requires that we remove the sense of separation which is the veil. Unbelief, fear, false belief, neglect and indifference are some of the thicknesses of the veil. God wisdom removes these stages of mentality. A person, hypnotized, answers questions, and communication is quite open, but only as there comes the dehypnotizing and the perfect awakening is the communication steady and reliable.

Point 7—If, as some contend, the waking world is as unreal as the dream world and we know of the unreality of the

former only when we wake up into a higher state of illumination (just as we know of the nature of a dream on awakening into this physical world) it may be asked: Why this so-called higher state of illumination also is not a dream in relation to a second higher state, and this in relation to a third one and so on *ad infinitum*?

The fact of relationship shows all these states to be but different degrees of illusion. But underneath and threading all these phases is a *Knowing* that is genuine and changeless, the substance upon which all these shadows and reflections play. The final illumination merges all into the one Light of the pure revelation of God and God only as all in all.

Poi t's - Is it possible for a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

Yes, it is possible for a dreamer to continue knowing, while dreaming, that he is dreaming, just as a person who has reversed the points of the compass, to realize his mistake while the delusion remains.

To acquire this consciousness of the unreality of the dream, one needs only to apply oneself to the Truth in moments of alertness or awareness, with words of realization repeated with steady faith. To connect one's latest practice with preceding, successful realizations, finally makes a highway through the chaos of delusive habits of thinking, and this highway spreads over the fields of dreams

until they are all swallowed up in Reality, and we sleep no more.

Point 9.—Will a dream cease or continue, if the dreamer becomes aware of its nature during the dream state?

The tendency is for it to cease immediately as to its special form, though an imperfect cognizance may keep the thread of continuity while knowing its unreality. Only complete non-attachment can melt all dreaming.

Point 10.—How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?

The attitude of mind that is constant with one, when conscious, determines the nature of one's dreams, and what control one has over them. Control of thoughts and feelings and the use of spiritual words are the means of mastery over illusions.

Point 11.—To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?

Only before and after the existence of the state. For it is a state of non-thinking and non-reflection upon itself. To think about it is to think about nothing. It is the counterpart of the waking state wherein all thought and feeling is suspended in the Stillness, the Peace which is the Door to the Cosmic Consciousness. *Samadhi* is the name in Hindu.

Point 12—What is the state of consciousness of a person after the so-called death of his body, vis: does his personality

survive and does he know that he is dead?

Yes, his personal consciousness survives and the general state of mind is according to the dominant belief that one has had about death. Usually it is a surprise that it is so unlike what he expected, that is, if he was afraid he finds there was nothing to fear, if he expected to be unconscious, to sleep, he is astonished that his consciousness is so very keen. Some do not know that they have died and even will not believe it when told.

Point 13—How can the created beings of the waking world, and the dream creatures of the dream world, know their creator and dreamer?

The dream-forms can know nothing, and it is folly to try to teach the shadows and reflections anything. The most that they can know is that they are nothing, then they can mirror the Truth in the truest form, and seem to know all things, while it is all but a matter of reflection.

The creatures of the waking world know their Creator by identification therewith, becoming nothing of themselves and acknowledging that all the good, intelligence, talent or whatever appears praiseworthy about them, to be in reality the presence and the power of God alone. So are they merged into their Reality and their joy becomes the Joy of their Lord and their name, *God made manifest in*

the flesh.

In answering these questions, endeavor has been made to keep the analogy between the common dreams of our nights and the states of mind common to our humanity as experiences in good and evil on this earth.

We must all awaken from believing that these temporal experiences are Life. Some are waking up gradually. All eventually will be wide awake. Then we shall play the game fair, and all doubt and ignorance as to what is Real shall cease.

Then shall we know each other as we are known, and Heaven and Earth shall be revealed as they are to the Divine Sight, united in perfect harmony, beauty and joy forever.

XVII

By Mr. Sydney T. Klein,
F.L.S., F.R.A.S., F.R.M.S., F.E.S., M.R.I. etc.

Author of "From the Watch Tower," "Science and the Infinite," "The Meeting Place of Science and Mysticism," "The Law of Dakheil", "The Great Symbol," etc. Born Nov. 4, 1858—
Surrey (England)

By Mr. Sydney T. Klein.

It is first necessary to state what I understand by "The Human being." I look upon it as "Triune," namely comprising Body, Soul and Spirit.

The *Body* with its life is purely physical; it is built up of the same protoplasmic cells (the foundation of all life) as we find in the bodies of all other animals and plants. It has no free will of its own, its wishes must always be in one direction, namely in the form "Let my will be done." It has instincts which are not wrong in themselves, in a purely animal nature; but certain of them are made manifest as conscious wrong when they come in contact and therefore in competition with the spiritual.

The *Spirit* is an emanation from and an integral part of the Great Spirit. Being purely spiritual it is not limited by Space and must therefore be omnipresent and being independent of Time, it must be omniscient. It cannot be said to have free will of its own, its desires must always be in the form "Let Thy Will be done" and all its ways are perfection. It is the Holy Son of God growing up within us. This is our "Real Personality."

The *Soul* is the shadow or presentation of our real personality on the physical plane of our consciousness under the limited conditions of Time and Space. It can therefore

only think in finite words, requires succession of ideas to accumulate knowledge, is dependent on perception of movements for forming concepts of its surroundings and without those concepts on its plane of consciousness, it would have no knowledge of existence. It constitutes the "I am" of our consciousness, or what may be called the physical Ego, and has only to do with the Race.

As already pointed out, neither the spiritual nor the physical, the natures by which the soul is surrounded can be said to possess free-will; they must work in opposite directions, but their competition for influence over our desires and actions provides the basis for the exercise of man's free-will; the choice between that which is real and that which is only shadow, between progression and stagnation. The spiritual influence must conquer in the long run as every step in that direction is a step towards the *real* and can never be lost. The physical influence, the apparent steps in the other direction, which are not really wrong in a purely animal nature, are in the case of the Soul-man only negative or retarding and can have no real existence except as a drag on the wheel which is always moving in the direction of "Perfection," thus hindering the process of growth of the real

personality. When the body dies, the mind or plane of consciousness, upon which the soul or "form shadow" of the spiritual, is cast, disappears and with it necessarily ceases the existence of the soul as a manifestation, but it then finds its true being in its spiritual originator; in other words the self-conscious "I am" of the soul loses its *self* in the conscious "I am perfected in loving and knowing" of the real spiritual self, when it at last fully realizes its oneness-with-All-Loving. Self-consciousness thus becomes God-consciousness.

The part of Human being which dreams, is of course the Soul or Physical Ego, which is called the Mind with its organ the brain. The Germ cell from which the embryo is developed is unicellular and is millions of years old, it dates from the first appearance of life on the earth, because it is propagated by fission instead of by budding; it may be said never to die, except by accidents, as there is no part of the original body left which is not alive in the new cells. This germ cell, from which every human being comes into being has thus been transmitted through countless generations and carries with it by heredity (the memory of the cell) traces of its former experience. During gestation each embryo portrays, in the process of development, a replica of the

past history of life on this globe for millions of years down its line of descent; it, in fact, passes through the different stages from protoplasm to man, being unrecognizable at certain stages from a monad, an amoeba, a fish with gills, a lizard and a monkey with a tail and dense clothing of hair.

Man is the only animal that, by correlation of his nerve centres, has developed a mind sufficiently organized to control his thoughts and actions, to develop speech, and thus to become self-conscious. The waking state, or what may be called the strain of awareness, especially when thoughts and actions are intense, uses up an immense amount of nerve and muscular energy; this necessitates rest not only for the mind but also for the body to permit assimilation of certain food products which we have learnt will help to recuperate the brain and body and replace the lost energy. This is accomplished by sleep. During sleep the mind or controlling power over thought and action is not functioning, is a *passive*, and falls to the lower level of animal and plant life. Deep sleep is equivalent to the life state of plant life where there is no brain to record impressions and therefore no memory. When sleep becomes less deep, the awareness passes out the state equivalent to that possessed by

lower animal life, where there is some sort of brain but its attempts to memorize is often quite unintelligible. It is only when sleep becomes light and approaches the threshold of waking that we have the equivalent of the life state of higher animals and memory, though often disjoined, becomes possible of recall. It is the *mind*, which controls thought and action, that sleeps and wakes up.

Dreams are the uncontrolled thought actions of the purely animal part of us, set running by the animal propensities inherited from our parents and by the memories of picture books and stories, stored up by our childhood,

The foregoing deals with your points Nos. 1 to 4 and Nos. 6 to 11. There remain only points Nos. 5, 12, 13, and 14.

Point 5.—The only Reality is the Spiritual, it is the cause of all causation and therefore of what we call phenomena in the universe. It is not limited by Time and Space. Man is the offspring of the Great Spirit, and the real part of him being spiritual is also free from those limitations; but the human frame, with its life, senses and intellect, is part of what we call the phenomenal world. We are prone therefore to think that there are two worlds, the spiritual which is the real

and the phenomenal or material, but there is only one in reality. The latter is only a pseudoconception caused by our ignorance through the finiteness of our senses. It has been *sensed* as real by our limited physical organ of perception but has no reality or value apart from those senses. The explanation is that all human sense organs depend entirely upon vibration or movement in the ether, air or matter, for their excitation; without that form of incitation there could be no knowledge of the outside world, no perception and therefore no knowledge of existence. The reason for this absolute dependence upon movement for gaining knowledge of our surroundings, is that all our senses are confined entirely to working under the two modes or limitation called Time and Space, making motion the only possible objective, because motion is the product or sum of these two modes; the very "sensing" of motion is the perception of *time* that an object takes to go over a certain *space*.

As space is only a limitation and not a reality, the real part of us cannot be said to go *anywhere* after the death of the body. Heaven is not a locality but is a state of *being* "in loving and knowing communion" with the Great Spirit. In other words the

invisible or Spiritual, as distinguished from the visible or phenomenal, is not a place apart from the physical, but is the Reality of what the visible constitutes the boundary lines or planes in our consciousness, as lines and planes are the visible boundaries of solids.

The Spiritual world being unbounded by Time must be what is called *Eternal*, it can have no end and cannot have had a beginning.

Point 12.—Every thing that is *objective* on the physical plane will become *subjective* when the limitations of our sense organs and concepts under time and space (namely dependence on movement for excitation) have been thrown off by what we call death. The spiritual, namely the real part of us then sees clearly that what we call death is really an awakening from sleep, an emerging from the life state of the physical plane which we have been dreaming disjointedly, we shall know then that we are alive, not dead.

Points 13 and 14 Yes! The Reality can be "known and realized in a way acceptable to all creeds and religions, and suitable to every human being in all climes and countries".

It is a fundamental truth that before we can become conscious of the real meaning and value of anything, we must be able to realize the connection which it has with our own *being*. It therefore follows that the way to solve the problem before us is to understand the relation in which each of us stand to that wonderful power behind all causation in the world of appearances. In other words the only way to know and realize the spiritual is to feel our one-ness with-it; and in order to feel our one-ness with the spiritual under present condition of race-infancy and therefore ignorance, we have first to realize the one-ness of the physical self, which is the outward shadow of our real self, with the physical universe which is the shadow form of the Great spirit, as referred to under "point 5".

XVIII

By Mr. William E. Mann

Author of "The Truth of Things," "The Pullet's Motion" and "The Top and Gyroscope," the last is an entirely new explanation for its peculiar motions, copies of which sent free to interested parties. New Dec. 22, 1844—Norfolk, Mass.
C. S. A.

By Mr. William E. Mann

In trying to solve the 14-points, it would seem to be best accomplished by building a general theory of the whole situation, which will not contradict any known facts in the case; so as a beginning we shall try to construct such a theory of foundation which will bear all tests.

We begin by saying that intelligent Spirit Force is all that really exists in the universe, and that such force now, is the direct cause of every motion there is in it including our thoughts and dreams; that intelligent Spirit Force made what we call matter by making the atoms of matter out of a swift spin motion of small bits itself, and as such atoms spin in space without friction, they will continue to spin at the same speed they started with, until the same amount of force that started them is put forth to stop them, which we think must have been a very large force; and that if man can invent a combination of force great enough to stop the spin motion of a few of the atoms of matter and utilize their existing force, it is likely he will get more force than he can safely use; of course if our theory is true, it would put such atoms so treated out of existence as atoms.

We have also the theory that all spirit

force was put out of balance when the atoms of matter were made; and that it is a natural law, that all forces of every variety have a drawing pull for each other, and try to get together and combine and equalize. We also say that all unbalanced force of every size which is in space, disconnected from matter, can travel in space in no time in every free space direction and find its balance in space instant by instant in no time; but when matter is hit by such force, then it takes more or less time to get equalized or balanced, and as there is so much matter to hinder and retard force from finding its balance, then by a little thought we can see that force cannot find its balance and be quiet again as long as matter exists; and that because force has intelligence, creation that began with atoms of matter will continue as long as matter exists, and continue to get higher and more complicated because of the survival of the fittest, and because of the fact that harmonious of combinations force are stronger than antagonistic combinations.

The Sun gives us, on this planet, our needed supply of continuous active unbalanced force; and the Sun has to go back to other unbalanced force for its continuous force.

Ultimate truth is simply things as

they are; and intelligence is the ability contained in force to clearly perceive, when two or more varieties of force come together, the difference between a fit and a misfit; and real knowledge in a person is measured, by the amount of his conscious and truthful connection with his environment.

The highly organized combination of very many harmonious and sensitive forces in the live human body, and especially in the brain, continually attract other sensitive forces which are in a near environment, and which have a peculiar affinity for such person, so that the person gets thoughts and dreams; same as a photograph camera gets pictures. When a person's body is fully alive and awake, he is taking conscious thought pictures very fast, and according to the abundance of his life force; and when his body and mind activity slows down in sleep or in a trance, the thought pictures that he takes are more or less blurred, or indistinct, like as a poor camera would take, so that dreams and trance communications are only thoughts half made, same as camera takes a half picture, when the light is defective.

Now we shall try to answer these 14 questions having this foundation, we have written in view.

Point 1.—It is the same camera that takes the two kinds of pictures we have just shown, and we say it is the same person who thinks thoughts and dreams dreams and his thoughts and dreams have just as real an existence as his body has and even a more real existence.

Point 2.—A person while asleep is only half alive, his bodily sensibilities are not active enough to get a full thought, so he has to take such as the condition of his brain camera can take, which is called a dream; but which in reality is only a blurred or half made thought.

Point 3.—The personality is not different only in the degree of its activity.

Point 4.—There is but one world and one creator in the universe, and every motion and thought and dream that is in it, is a part of the one Creator, which Creator is unbalanced intelligent spirit force.

Point 5.—A person's spirit will exist after his bodily death, eternally, but it will always be impossible for a person, living to tell what he will be after death.

Point 6.—There is only one world in any event, and that is the universe as we have said, and if a live person fixed the came a of his sensitive brain in the best possible condition to connect with, or attract from, what

we might call the spirit world; then owing to the necessary imperfections which always must pertain to the person's material body, the thoughts or communications, which might thus come to him from any possible source, must always of necessity be imperfect and entirely unreliable as a dream always is; moreover, there is no way one should be able to know the source of any communication that was got by any of the occult means that are in use for such purpose; for it is more than likely that such as are said to come from departed spirits, are only a finding, or resurrection of old trains of thought, pulled up out of the past, that have more or less of a natural connection with the persons who are present and active at the time such communications are got.

Point 7.—The so called dream world is real so far as it goes, and is the same as the waking world, only it does not go as far. As to the question whether there is a higher waking state for us than we have now, we shall have about the same difficulty in answering it, that a dreaming person would have in telling himself while dreaming that he was going to awake soon, and at the same time beginning to speculate how his waking was to be.

Point 8.—There is no closely drawn line between a sleep dream and an awake thought, some awake thoughts come very near to being dreams, and some dreams are so near like awake thoughts.

Point 9.—If one is really aware that it is a dream he is then awake without doubt, but if he is dreaming that it is a dream then he is not awake, but will be obliged to wake very soon.

Point 10.—From a true view-point, no one is able to control his own waking thoughts, for the laws of nature, and the laws of force oblige every man to think exactly as he does think, from instant to instant, for each succeeding thought, instant by instant, is a mathematical force, resultant, instant by instant, of his past thought, and environment connection; and dreams come the same way; also a person's will and choice come the same way.

Point 11.—Only to the extent that he has a remembered dream.

Point 12.—This question is evidently of more importance to the average man than all the others put together, and is the bottom cause of all the others being asked; and the answer can only be a best guess for any one. This writer's guess is that every person will

have a conscious personality after leaving his physical body; but that it will be a different consciousness from what he has now, and it will be in the direction of a very much closer conscious connection with all other spirit personalities, and with little or no antagonistic feeling for others, because of a clearer insight of each others points of view, and motives.

Points 13 and 14.—The 13th question is so nearly like the 14th that both may be put in the one question, viz, can any created being in the universe of matter prove for himself that there is any ultimate reality, eternal, conscious and ever present in the universe, and prove it so well that all creeds and religions will generally be willing to agree to it.

The best guess of the writer to this question is that though it may be possible for the individual to reasonably satisfy himself that there is such a one, yet it will be impossible for a very long time to make any written statement or creed in the case, which will be generally acceptable to mankind in general. There is an instinctive belief by all mankind that there is one or more eternal governing Realities, but in a careful investigation it will be found that no two persons have, even a very near alike belief

as to such Oyer Power or ultimate Reality.

No doubt the world beliefs in this matter are continually growing nearer alike; and the principal things needed now are to get right idea as to what force is, and of what matter is, and how they work together continually, and in more or less harmonious or antagonistic manner, according to unchanging natural law; that the human races are really one, and inseparable and that it is for each individual's best self interest to deal justly and fairly with himself and his fellows; and making his every day life a matter of his supreme care and thought, and let his sleep, dreams, and waking study of a distant future state, take only a small part of his concern. For if we treat the present rightly, the future will treat us right. We must be able to see that every thing is good as far as it goes or exists; that so called evil is only insufficient good in any special case; like a room partly dark because of insufficient light, that so called evil has no force in itself, and never can do anything; that it is the imperfect good which by further imperfect action, causes more of the so called evil, or imperfect good; and finally we have got to learn very solidly that our best self interest always lies in being rigidly

honest to the full limit of our ability with ourselves and our neighbours. But the writer here wishes it to be distinctly understood that we have got to know what honesty is before we can be honest; that this lack of knowledge of what honesty really is, is what limits to our ability to be honest. This is the same as saying that every one is as honest as his true knowledge of honesty will allow, and the writer believes this to be literally true, we can also substitute the word good for the word honest in what we have just said, and the writer will still call it all true.

Brief Answers to the 14-Points

The 14-Points in the Dream Problem Discussed in this Volume.

1. Who is it that sleeps, who is it that dreams and who is it that wakes up?
2. If it is one and the same person what prevents him from knowing, during his dream state, that he it is who, before going to sleep was waking and is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?
3. If the personality in each state is different, what becomes of the waking state personality during dream and what of the dream personality during waking state?
4. If as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?
5. Are there any other worlds (astral, mental, spiritual, etc.,) beside the two commonly known worlds of dream and waking states, where men after death are believed to go to and is any of them eternal and unchangeable?
6. Is communication from one world to another possible, if so, how can a person in the dream world communicate with his friends in the waking world and vice versa?
7. If as some contend, the waking world is as unreal as the dream world and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the unreality of dream on awakening into this physical world) it may be asked; Why this so-called higher state of illumination also is not a dream in relation to a second higher state and this in relation to a third one and so on ad infinitum.
8. Is it possible for a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?
9. Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?
10. How far is it possible to set up or create one's own dreams as one wishes? What are the means to do it?
11. To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?
12. What is the state of consciousness of a person after the so-called death of his body, viz, does his personality survive and does he know that he is dead?
13. How can the created beings of the waking world and dream creatures of the dream world know their creator and dreamer?
14. Is there any ultimate Reality, eternal, conscious and ever-present in all the states or worlds, and can it be known or realised by any such means, that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?

XIX

From Sri Swami Dayanandji, Hon. Secretary, Sri Bharat Dharma Mahamandal; Principal, Hindu College of Divinity, Benares; author of "Dharmakalpadrama," "The Encyclopedia of Religion," etc.—Benares (India)

Point 1.—Walking, dreaming and sound sleep are states of consciousness experienced by the *jiva* or individual soul as the experient.

Point 2.—Sleep and dream are not to be confounded of course. Your points from 1 to 10 want to take no notice of sleep which in Indian philosophy is technically called *sushupti*, i.e. sound sleep. Leaving out the state of sound sleep, therefore, we here speak of the other two states only as those of walking and dreaming. The consciousness of the experient in these states is on different planes, so in ordinary cases there is no knowing of the one in the other.

Point 3.—Personality and person must be conceived as distinct ideas. The personality of the person is his agency as cogniser of a concrete experience and is to be conceived in relation to that experience. If the experience ceases, the personality cannot be distinguished from the person. The states due to the principles of *sattwa*, *rajas* and *tamas* account for changes in personality which every time that its experience changes, has its own distinctive character. Consciousness in the *jiva* state is conditioned by three bodies; the gross,

the *subtle* and the *causal* and so the personality undergoes three different states.

Point 4.—The first part of this point is identical with the 10th point in the explanation of which the explanation of the former will be intended or implied. The other part appears inconsistent in that there is no clear consciousness of the waking state while the dreaming state as such lasts so that the dreamer could be supposed to be able to distinguish the one from the other.

Point 5—Chapter IV of the “World’s Eternal Religion” treats of this point. The book is nearly ready, a copy will be sent to you when ready.

Point 6.—The five *koshas* or sheaths of the soul are present in all objective existence and it functions in connection with them. The desired communication depends on the individual aptitude, *i. e.* powers acquired by means of *yoga*. Man becomes intimately connected with them in proportion to his own advance.

Point 7—A dream is a dream and this in a preceding dream and so forth, are experiences of the *Dvaita* condition. In *Advaita*, a finality is reached in the Absolute where the relation of cause and effect has no basis.

Point 8—Yes. Practical exercise in this

or previous births on the lines of *yogi* system will give that power; otherwise it can not be had.

Point 9.—Not always so.

Point 10.—*Yogik* or mesmeric suggestions of other agencies are the usual causes. But auto-suggestion also will give a like result in proportion to the power of the individual.

Point 11.—Dreamless or sound sleep is utter ignorance except a consciousness of a sort of bliss or beatitude. The idea of such cognizance is self-contradictory. The point is suggestive of the *turya* or fourth state which is not sleep.

Point 12.—This point is partially treated at page 128 of the "World's Eternal Religion" in the chapter on the Occult World. So far as a partial *bhoga* (sensuous enjoyment) is concerned, the personality does survive. No self-conscious being can be imagined to believe himself dead. But a dreamlike consciousness may raise the idea only to vanish as soon as conceived.

Point 13.—This is the very kernel of philosophy. The *yoga shastra* meets all problems connected with this point. The real concern is about the former. The latter evidently are implied as non-existent by themselves, self-consciousness in their case is evidently a myth.

Point 14.—The last chapter of the "World's Eternal Religion" is suggestive of full explanation of this point. Every rational exposition of transcendental philosophy will contain all the liberal views connected with it.

Note.—We could not too emphatically recommend an examination of the Vedanta doctrine, one may not accept it but it will certainly rid the mind of all sorts of prejudices.

XX

From Sardar Mohar Singh, Sikh Priest, the Head, granthi, Gaddi Nashin and Jagirdar, Golden Temple, Tarn Taran, Divisional Darbari and Kurshi Nashin—Special Excise Inspector, Amritsar (India)

Point 1.—Sleep is nothing but a dormant condition of a man's consciousness. It is this condition of the man when he is said to be in sleep. He dreams when he is in semi consciousness and wakes up when he is in full consciousness. So it is one and the same person that sleeps, dreams and wakes up, the essential features being the differences in the states of consciousness. As water can exist in different forms—solid, liquid and gas, although it is chemically one and the same thing; in the same way the different states of consciousness make different states of a man, although he is one and the same. The physical change is neither permanent nor a material one; hence these conditions, sleeping, waking,

and dreaming are all recurring and not permanent.

Point 2.—The power is one and the same. The thing that prevents him from knowing during his dream state that he is the same who before going to sleep was waking is his semi-consciousness of himself. When consciousness revives it reminds him on waking that he is the same person who was dreaming when asleep. Consciousness, semi-consciousness, and unconsciousness are therefore the chief factors in this problem. And they represent the different aspects of man.

A man can know during his dreaming state what he is dreaming of and can prolong his dream if he so desires although he knows that it is only a dream. Again it is in our power to stop dreaming if we know in full consciousness with the aid of some *satvik abhyas* in this line that it is only a dream and no reality. The unreality of a dream is known to a person only when he sees in his full consciousness that there is no reality in it.

Point 3.—The personality in each state is the same.

Point 4.—Yes, there are other worlds besides the two commonly known worlds of dream and waking. Men go after their death to the world they are most fit for. And

Point 14.—The last chapter of the "World's Eternal Religion" is suggestive of full explanation of this point. Every rational exposition of transcendental philosophy will contain all the liberal views connected with it.

Note.—We could not too emphatically recommend an examination of the Vedanta doctrine, one may not accept it but it will certainly rid the mind of all sorts of prejudices.

XX

From Sardar Mohar Singh, Sikh Priest, the Head, granthi, Gaddi Nashin and Jagirdar, Golden Temple, Tarn Tain, Divisional Darbari and Kurshi Nashin—Special Excise Inspector, Amritsar (India)

Point 1.—Sleep is nothing but a dormant condition of a man's consciousness. It is this condition of the man when he is said to be in sleep. He dreams when he is in semi consciousness and wakes up when he is in full consciousness. So it is one and the same person that sleeps, dreams and wakes up, the essential features being the differences in the states of consciousness. As water can exist in different forms—solid, liquid and gas, although it is chemically one and the same thing; in the same way the different states of consciousness make different states of a man, although he is one and the same. The physical change is neither permanent nor a material one; hence these conditions, sleeping, waking,

and dreaming are all recurring and not permanent.

Point 2.—The power is one and the same. The thing that prevents him from knowing during his dream state that he is the same who before going to sleep was waking is his semi-consciousness of himself. When consciousness revives it reminds him on waking that he is the same person who was dreaming when asleep. Consciousness, semi-consciousness, and unconsciousness are therefore the chief factors in this problem. And they represent the different aspects of man.

A man can know during his dreaming state what he is dreaming of and can prolong his dream if he so desires although he knows that it is only a dream. Again it is in our power to stop dreaming if we know in full consciousness with the aid of some *satvik abhyas* in this line that it is only a dream and no reality. The unreality of a dream is known to a person only when he sees in his full consciousness that there is no reality in it.

Point 3.—The personality in each state is the same.

Point 4.—Yes, there are other worlds besides the two commonly known worlds of dream and waking. Men go after their death to the world they are most fit for. And

this takes place according to their own *karams* (actions) or state of development." There is one eternal and unchangeable world or place—the lap of God (Power). Man plays in it when he attains full knowledge of Truth.

Point 5.—The dreamer himself is the creator of his dream world. It is seemingly external to him. Its unreality is the distinctive feature that shows the dreamer that it is different from the waking world.

Point 6.—Yes. The person in his dream world can communicate with his friends in the waking world and *vice versa*. This is attainable only by removing the state of semi-consciousness which is possible by the developed will power through concentration of mind.

Point 7.—All other stages and worlds are unreal excepting the eternal lap of God.

Point 8.—Yes. The means to acquire this power is to be always alert and to have a full firm belief that it is only a dream.

Point 9.—It can be in either way. All depends on the will of the dreamer.

Point 10.—It is quite possible to do all this. Only firm faith and practice in concentration of mind are the two essential elements.

Point 11.—Only waking can make him full cognizant of his full unconsciousness.

Point 12.—The personality survives and he knows that he has only had a change. The body is the same, it may put on nice or shabby clothes. Similarly the person remains the same although the form changes.

Point 13.—By practice and the strong desire to know each.

Point 14.—Yes there is. It can be realized by all and in all climes and countries. Full knowledge and search after *truth ultimate* is the resultant reality.

XXI

From Mr. B. V. Chandhu F. I. A. Sc., M. O. P. P. Writer of articles on "Mind and its Faculties", "Rationale of Telepathy" "An Urge Sublime," Prana Yama" etc., Contributed to "The Trabuddha Bharata" "The Revealer" (Australia) "The Self-Culture" (India)—Born in 1891—Religion, Hinduism (Monism proper)—Arkonam (A. Arcot) India.

Point 1.—It is the "I" in man that does this threefold function while moving in and out of the physical and etherical replicas.

Point 2—The physical and psychical senses draw the curtain alternately according as the man is in one or the other state of existence, so as to make him oblivious to the conditions environing the Gross or Subtle world. The scenes seen or acted by the individual while in his dream state, impinge on his faculty of eventuality which reproduces the pictures vividly or otherwise according as the impression made is deep or shallow, when he

wakes up from his sleep. Though the spirit of man is immaculate and luminosity itself, still the vestures through which it functions in man, colour it variously with the result that they seem to have so many separate individualities.

Point 3.—They remain dormant but not annihilated—only to become vivified when circumstances are congenial to their manifestation.

Point 4.—The dream world is only an extension of the physical intensified enormously. These worlds are to my mind, only different modes of mentation. In the one the mind of man feels less circumscribed than in the other.

Point 5.—Yes, but they are not worlds existing one apart from the other, but they are said to be concentric and in fact are so many states of consciousness. That is why it is possible even for the living man to occasionally ascend to those supernal heights. As far as I know, I am constrained by honesty to declare that there is or can be nothing eternal or unchangeable in any absolute sense. According to the *capacity* of the individual, things appear to be.

Point 6.—Yes. Communications between the world of the living and that of the dead is now a proven fact.

In some ordinary cases, it is possible that a man in the waking world can convey an alarm to another in the dream world by creating the requisite conditions. And in the extra-ordinary cases of sleepless sleep state, man can communicate or impinge upon the mentality of another in the waking world, of course, under certain given conditions.

Point 7.—The reality or unreality of a particular state of consciousness is only relative and not absolute. Just as in ethics, the highest point aimed at by the aspirant at the start may happen to be the lowest in comparison with that which is still lying higher and higher—*ad infinitum*.

If keeping a thing just out of one's sight will justify his holding it as unreal, then I agree to such a nomenclature.

Consciousness of man, though it embraces the whole range of thought, volition and feeling, is seen to alternate between the most physical and the most psychical operations.

Point 8.—Yes. But by dreamer here, I must mean only a person, who can, at will allow his mind to go down into sub-conscious state like a Plummet. Such a dreamer can and does know all that he may experience in that state.

I may mention *en passim*, that one of my brothers, once performed an astonishing feat. It was that being fast asleep, and having a thrilling dream while in that state, he was yet

alive fully to the simpering music of the frying-pán in the adjacent cook room, where some savoury cakes were being prepared.

In the dream he was urged by a friend of his to go away from our native place for a couple of weeks, as some murderous plot was being brewed in some quarters against him. As a matter of course, he acted up to the friendly warning from the other side most scrupulously and thus averted a calamitous event. As to the means of acquiring such ultra-physical powers, I must assert that they can never be got through any mastery over any classical disquisition on the subject—but by stern 'Sādhans' only by scientific control of the respiratory organs and optic centres we can manifest astounding super-normal potencies.

Point 9.—With some, dream ceases when they become aware that they are thus dreaming. But some go on undisturbed through all the throes of dreams. Perhaps it may be that in the former case—the suddenness of the knowledge disrupts an otherwise continuous thread of dream—and in consequence the man is shaken out into physical consciousness.

Point 10.—There is no limit to it. Provided one has a strong will—it is wholly possible to create not only his own dreams but likewise determine those of his friends with whom he can be at *rappořt*. Suggestion positive, and a will-to-do, are powerful means, no doubt.

Point 11.—*Agasthiyar* in his "Kalpa Sadhan" says that for several days together the *yogi* can remain in that dreamless, nay sleepless sleep (*sushupti*) state, immersed in joy and peace unspeakable.

Point 12.—If the death of the physical be like the falling of the ripe apple to the ground in obedience to Nature's laws, then I must state that such a death is a door rather than a bar, leading the individual to greater glory and power. In the advanced thinker the personality is cognised to be continuous and he is aware of his altered state.

Point 13.—Through intuition and illumination simply.

Point 14.—Yes, there is an ultimate Reality, the subversion of which is old age, disease and death. And there is a universal method for the realization of this ideal, just as there are approved methods of physical culture.

Psychic control or yogic training has nothing whatsoever to do with anybody's creeds or dogmas. All that one has to learn is simply that the mind of man has the exercise of a faculty which is in entire sympathy with nerve avenues of all our sense; and that the sum-total of mind is a living force, which is capable of functioning on different grades of matter; and lastly the mind can generate an etheric substance—called Nervatura—which can be cultivated to such a tenacity as to render it fully capable of being utilized as a vehicle of communication between worlds, between the discarnate and the incarnate even.

XXII

From Babu Surendra Nath Chatterji, Editor "Hermit" Radhaswami—Nazirabad, Lucknow (India)

Point 1.—It is the ego of the individual or person that sleeps and dreams and wakes up.

Point 2.—It is forgetfulness or loss of memory that prevents a person, during the dream state, from knowing the fact of his previous waking state, and on awaking, it is the revival of memory that reminds him that he it was who was dreaming."

Point 3.—The personality in the waking and dream states is not different; only the focus of *surat* or attention is changed. In the waking state the attention is focussed on the *annamaykosh* or the physical body, consisting of the five elements in their gross state after the process of *panchikaran*, by *Brahma*, i. e. after the creation, or rather the manifestation, of the five elements, in their subtle and simple state; they are made gross by being compounded by *Brahma* in the following proportions:— *Akash* 60 p. c. + air 10 p. c. + fire 10 p. c. + water 10 p. c. + earth 10 p. c. = gross *akash*. Similarly gross elements of air, fire, water and earth have 60 p. c. of their own respective elements and 10 p. c. of the other four elements. During dream, attention is focussed on the *pranmaykosh* or the body of the subtle elements manifesting as the life force; during deep sleep, attention is focussed on the *manomayakosh* or the *avayakt* (potential state of nature); during superconscious state, attention

is focussed on the *vijnanmayakosh*; in the Absolute, or the *turiyatit* state, attention is focused on the *anandamayakosh*. It may appear as a contradiction in terms to say that there is any *kosh* at all for the Absolute, but it must be borne in mind that this distinction is made from the point of view of the relative.

Point 4.—The dream world is both external and internal to the dreamer according to the standpoint from which it is viewed. From the waking world standpoint, the dream world is internal or subjective; from the dream world standpoint, the dream world has an objective existence. The creator of the dream world is the dreamer himself. The chief distinctive feature of the dream world seems to me to be the great difference in the time scale as between the events of the waking and the dream worlds.

Point 5.—The *shastras* speak of the seven principal *lokas*, i. e., *bhw*, *bhuvarah*, *swa*, *maha*, *janah*, *tapah*, *satya*. Of these, the first three and the lower half of the *maharloka* are subject to dissolution at the end of *kalpa*. According to some *yogis*, only the *Satyaloka* is eternal and indestructible and other *lokas* are subject to dissolution. If we mark off the boundary of each world from the standpoint of different

states of our existence, there are only five planes, viz., waking, dreaming, deep sleep, *turiya* (superconscious) and the *turiyatī* or the Absolute.

Point 6—Communication from one plane to the other seems not quite impossible, (though certainly it is very difficult,) from the fact that certain *yogis* imparted verbal instructions to their disciples in the dream state while they themselves were in the waking state. This fact is not clear to me and I am not in a position to locate the boundary line of possibility and impossibility in this matter.

Point 7—I am convinced that the *Advaita* philosophy is the highest achievement of human intellect and intention. All phenomena vanish when we wake up into the highest or the Absolute state, there remains nothing behind that can be related to a higher state, so to speak of a higher state than the Absolute, is a contradiction in terms.

Point 8—It is possible for a person in the dream state to become cognizant of the fact that he is dreaming, as distinguished from the waking state.

I omit points 9, 10, 11, 12, and 13.

Point 14—The ultimate Reality is ever present with us in all states as a witness of them all. I think an unflinching faith in

this fact, and devotion to It on the ground that It is the Highest Being and that Being alone is the fast friend that will keep company with us through all states and throughout eternity, nay from the basis of *Sadhana* which can be acceptable to the votaries of all creeds and religions.

For some time past your admirable book "The Dream Problem" has been my companion for hours together every day; your dialogue I read and re-read and find it a great source of inspiration. It is *yogarushishta* in a nut shell and it has been a great help in making the salient features of the path of *gnan* clear to my mind. Indeed formerly I used to attach very little importance to *gnan* as a practical aid to realisation as compared to *yoga* and *bhakti*. But now I am feeling some thing of the grandeur of *gnan*. For some time past I have been trying my best to keep myself conscious of the true nature of dream in the dream state, but have so far failed. To go to sleep in the sitting (*samadhi*) posture I feel very difficult for me. Now I see the importance of *asun-siddhi*. I shall feel much obliged if you give me some general hints as to the best means of *asun-siddhi* and remaining conscious during the dream state.

P.S. I may point out that you would do well to delete, in the next edition, the statement on page 272 of the Dream Problem (Vol. I) that one could not see one's *Ishtidera*, or dead guru unless one passes into the subconscious state. It is perfectly possible to see one's *Ishtidera* in the waking state (objectively); not only see, but talk and touch. This must not be confounded with hallucination, as it is understood.

XXIII

From Mr Kala Chand K. Mirohundani, Retired Sub-Engineer, Hyderabad Sind. The answers, written by his friend in vernacular and translated by the sender in English — *Hyderabad, Sind (India)*

Point 1.—I sleep, I dream and I wake.

Point 2.—I am the same person and there is none else besides Me that can prevent

me from knowing during my dreamless state that it is I who, before going to sleep was waking and am now dreaming nor is there any one else to remind Me on awakening that I was dreaming when asleep.

Point 3.—It is I who am in every state. Therefore there can be no other or different person. In dream state the waking person does not exist and in waking state the dreaming person does not exist, because I am the same in both states.

Point 4.—The dream world though external and real to me in dream, yet I do not see it other than or separate from, the waking world, nor is there any creator of it; for there is neither waking world nor dream world besides Me. I am the seer, seeing and the object of seeing. I alone am the symbolical world. It is I alone to whom the difference of the waking and dream states appears.

Point 5.—The so-called *lakas* (*astral*, *mental*, *spiritual*, etc.) whatever be, are all names of Me. Other persons cannot appear or disappear without Me, viz., they are neither born nor do they die without Me, nor do they go to any *lka*. There are no eternal and unchanging regions (*lokas*) besides Me.

Point 6—When I alone am, then where is coming and going? When there is another then one may speak to another.

Point 7.—In all the states of dreaming, waking, higher illumination, etc., I alone am ever real and am never unreal. None of the states can be formed without Me so there are no other states—third, fourth, fifth and so on, *ad infinitum* whatever be called. Thus I alone am real in all of them.

Point 8.—A dreamer does not remain cognizant during his dream state, for he has not known himself and one can acquire power by meditation on his own self, i. e. by knowing his true self.

Point 9.—If the dreamer becomes aware of his dream during the dream state, his dream will disappear as he knows himself.

Point 10.—It is in one's power acquired by meditation and practice to stop, alter or create one's own dream as one wishes.

Point 11.—One can be cognizant of one's own dreamless sleep state while sleeping only when one is awakened to his true nature, i.e. when one knows himself (his self). So long as one is in sleep, or as one has not known himself, he cannot know his dreamless sleep state.

Point 12.—My body is not other than Me who neither dies nor rises again. I am entire and eternal being.

Point 13.—I alone am the creator of the waking world and dream world creatures.

None can know their creator or dreamer without knowing themselves or their self.

Point 14.—There is the ultimate Truth the eternal Reality everpresent in all states and that thing is no other than Me. The non-existence of "other" is to "know thyself."

XXIV

From Dr. John Stuart Mackenzie, Litt. D. (Cambridge), LL. D. (Glasg.) Emeritus Professor of Logic and Philosophy in University College, Cardiff. Born near Glasgow, Feb 29, 1860. Author of "Elements of Constructive Philosophy," "A Manual of Ethics," "Outlines of Social Philosophy," "Arrows of Desire" "Essays on National Character and Outlook," etc. Lecturer, Ramanatham College, Ceylon—*V. Kensington, London (England)*

Point 1.—[believe, the person who dreams and the person who wakes up are the same. In a dream one often remembers what one has been doing in the waking life, and on waking, one often remembers one's dream activities. Continuity of memory is one of the best evidences of personal identity. But of course all identity involves differences.

Point 2.—I would compare an individual soul to an operator in a room in which there are a number of telephonic connections capable of being switched on and off. When he is wide awake, they are all readily available. In deep sleep, they are all switched off. In the dream state, most are switched off, but one or two are in action.

In ordinary dreams, for instance, the muscular system is switched off; but in somnambulism this is not the case. How they get switched off, is a difficult question, and far too complicated to be dealt with here. It involves the whole theory of sleep, about which not very much is known.

Point 3.—I think the two personalities are the same. It would seem that there have been cases of multiple personality, but ordinary dreaming does not appear to me to be a case of this.

Point 4.—I do not believe that the dream is external to the dreamer. Dreams, as I conceive, are the work of the constructive imagination. They are sometimes illusions (as when the ticking of a clock is mistaken for the tramp of feet.) Sometimes hallucinations (as when we think we see a distant friend), and perhaps most often a combination of the two. The dream world does not appear to me to be any more real than the world of poetic fiction. I am referring of course to ordinary dream experiences not to *visions*, about which I have no knowledge.

Point 5—There may be. I do not know of any such; but there are certainly many recorded experiences that are not

easily explicable without some such hypothesis.

Point 6.—It is often possible to convey suggestions to a person in sleep, just as in a hypnotic trance. The avenues of communication are not all switched off.

Point 7.—It is possible that the waking world may be similar to a dream. If so, it must, I suppose, be the dream of some superior Intelligence. I should prefer to say that it may be a product of creative imagination. In that case it does not seem necessary to suppose that there is any other world distinct from the imaginative creation. The hypothesis of a dreaming Intelligence is introduced to account for the existence of the phenomenal world. To suppose that there might be another world beyond the phenomenal, is only to introduce a fresh difficulty; and to suppose that there might be another and another, *ad infinitum*, is to suppose that we should never reach a really creative Intelligence. In that case, the hypothesis is reduced to absurdity.

Point 8.—Certainly. In dreaming, I am frequently aware that I am dreaming. But as has been said, ‘we are near waking when we dream that we dream.’ Sometimes, however, we do not wake at once.

PART I

10620

Point 9.—My experience is that it may continue for sometimes, but it generally undergoes considerable alteration, and soon results in waking.

Point 10.—It is probably true, as Freud and others have contended, that most dreams are, directly or indirectly, the results of our wishes, but, we are not usually conscious of these wishes. If we were to endeavour to guide our dreams consciously by our wishes, I believe we should speedily wake up; or at least we should pass into the state that is called "day-dreaming".

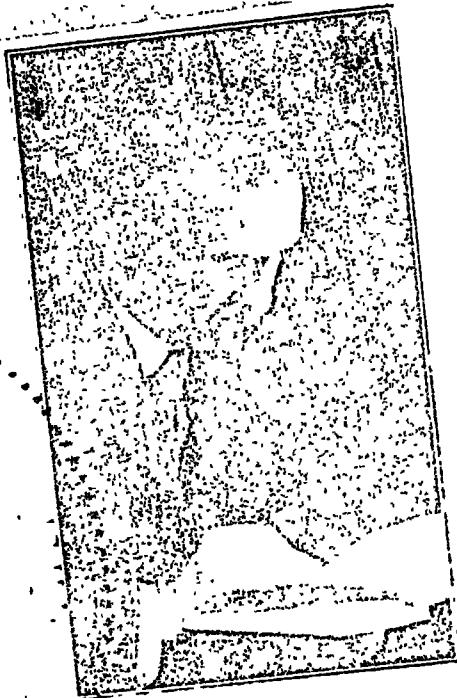
Point 11.—Dreamless sleep is, I suppose, a condition in which (according to the image suggested in my first answer) all our telephonic communications are cut off. I should suppose that such a condition would be empty of content, and consequently there would be nothing in it of which we could be cognizant, unless it be the pure self. I do not know of any means of becoming cognizant of that; but I understand that some people in the East believe it to be possible. I know of no ground for denying this possibility; but it seems to me to be too often assumed without sufficient evidence.

Point 12.—I know nothing about this.

Point 13.—I do not think that dream

creatures of the dream world have any consciousness of their own, any more than the characters in a work of fiction. Hence they cannot know their creator. We have consciousness, and we may at least form the hypothesis that there is a Creator. Whether we can have any direct apprehension of such a Being, I do not undertake to determine.

Point 14.—I believe this to be a probable hypothesis, though it involves considerable difficulties (especially with regard to the conception of Eternity). It seems to be more or less definitely implied in most of the higher religious creeds, and I do not think there would be much difficulty in getting it generally accepted by religious people everywhere. The difficulty lies rather in making it intellectually comprehensible, and in establishing its truth in a manner that is logically cogent. That is to say, the difficulty is philosophical rather than religious. But though there are very serious philosophical difficulties in the conception, it seems to me that any other possible view presents difficulties that are much greater. Any theory with regard to the nature of ultimate reality must be very difficult.



DR. THEODORE SCHROEDER.

b. 1804

p. 511.



DR. C. MARVIN DAVIS

b. 1807

p. 503.



DR. DAVID STAR JORDAN.

b. 1851

p. 514

XXV

From Dr. C. Marvin Dana, M. A., LL. B., Ph. D., F. R. G. S.
Author of "A Puritan Witch," "The Woman of Orchids,"
"The Master Mind," "Within the Law," "A Perfect Memory,"
"How to Train the Mind," and many historical and educational
books, including, "A History of Pyrotechny," published by the
War Department of the United States. Born, 1867—New York
City U.S.A.

My answers to the fourteen questions propounded are as follows, in numerical order:

Point 1.—The identity of a person remains the same, whether he is awake or sleeping. There is no change during the dream state.

Point 2.—Self-consciousness is an awareness focussed against environment. Changes of environment therefore react upon the conception of identity, but such reactions are regulated by memory in the waking state. The control by memory may, or may not be, exercised in the dream state. Of course, the environment to which reference is made, is both physical and mental, and this fact applies to the dream state, where it is essentially mental, though by no means exclusively.

Point 3.—The quiescence of memory permits a varying conception as to identity. The fact is illustrated under physical conditions in numberless cases of amnesia, and under mental conditions the fact is analogous. The personality is one and the same whether

over waking or dreaming.

Point 4.—The resolution of matter and spirit alike to vibratory being reveals a universe whereof it cannot be said that one world is external to another. The Creator of the dream world is the Creator of all else that is, a projection of the Divine infinitely focussed. The memory of the individual can be trained to remain operative throughout all states of consciousness.

Point 5.—The life of the universe is rhythmic, evanescent, ever nascent. All the processes of life are expressed in change and movement. God is not sunk in apathy. No world is eternal and unchangeable.

Point 6.—The unity of God and Its infinity assure every possibility as to the transmission of either knowledge or feeling. These in the ultimate are one, which in itself is limitless. A memory that can be carried over in action from the waking state to the dream state, and a will trained to control the more subtle vibrations, are essential for communication between various planes of being.

Point 7.—The various manifestations of being that constitute the universe are the exponents of a unity that is God. The terms real and unreal should not be used.

All worlds are equally real. In this respect, they are identical, however vast may be their differences.

Point 8.—The continuity of the function of memory enables a person to carry awareness of his true identity throughout any conditions of changing environment. But the training of memory in this particular is a task of utmost difficulty, and involves as well the development of every other faculty to its full expression.

Point 9.—Ordinarily, dreaming ceases when a person becomes aware of the fact that his experience is a dream. But this result, while usual, does not necessarily follow. The training of the memory may carry with it an ability to maintain the dreaming state while aware as to its nature.

Point 10.—The control of dreams may be cultivated, just as the control of the grosser material conditions of life. The ordinary individual is subject to his environment of a physical sort, and he is equally the puppet in his dream states. But it is possible to obtain mastery over any environment.

Point 11.—The continuity of memory enables the sleeper on waking still to know his experiences during sleep, whatever they may have been, and to cherish them as truly

his own.

Point 12.—The consciousness after death depends wholly upon the individual's development during the preceding life. The change works no miracle. He may know little or much, or nothing at all. Here, again, the continuity of memory is the condition of well-being, and this power of the memory must have been developed during the preceding life.

Point 13.—When one attains awareness as to his identity apart from its transitory environment, he apprehends God. This is the sacrament of life, by which perception pierces through all outward and visible forms to that inward and spiritual grace which is God.

Point 14.—Since the universe, with every individual within it, is the projection of God, the revelation of God to any person is limited only by his ability to understand, first, his environment, and, second, himself. The knowledge of God must vary endlessly with His various creatures, as one is compared with another. Moreover, it must vary endlessly in the case of each individual, in the infinite gradations of an infinite progress. Such of the world's misery has come from the efforts of one to impose his vision of God upon his fellows. The savage, crouched in terror before the God of the lightning,

worships in spirit and in truth as truly as does any saint caught up in a vision to the seventh heaven. The eyes of holiness see more clearly and more widely, yet never more truly than the dull gaze of the earth-bound. The ideal for the redemption of every race is a help that shall enable each individual to see for himself with an ever-increasing clarity of vision. And, to each, God, in His infinity will reveal Himself in finite guises of beauty and power.

XXVI

From Miss *Lilian Whiting*—Born in Niagara Falls, N.Y. Oct. 3, 1859. Was Editor "Boston Traveller," from 1880 to 90 "Boston Budget," 1890 to 93; Member of the "Society of Authors" (London) "Authors Club" (Boston). Hon. Member "Browning Club," New York and "Ruskin Club," Boston. Author of "The World Beautiful," "From Dreamland Sebt" (poems) "After her Death," "The Spiritual Significance," "The Life Radiant," "From Dream to Vision of Life," etc., etc. the latest published in March 1919 "They Who Understand" a keynote of spiritual philosophy —*Banco di sconti, 20 Piazza di Spagna, Rome (Italy)*

Point 1.—My spiritual self; that is to say, my real self, that is transiently clothed in the physical environment.

Point 2.—On waking I often ask myself that question. I sometimes almost re-capture my own identity,—almost grasp who I am,—a self that only very partially manifests as the visible person called *Lilian Whiting*,—but my own deeper identity eludes me.

Point 3.—I do not think it is different;

but one and the same. When I "dream", it is, I believe, that I am partially detached from my physical body, and that which we call dream is an actual experience in the ethereal realm.

Point 4.—I believe the "dream-world" is an actual world,—the ethereal realm, God is its creator just as He is the creator of everything in the universe, in all infinite space.

Point 5.—I am sure there are.

Point 6.—Yes; by the vibration of spirit to spirit.

Point 7.—All realms, or worlds, are comparatively "dream" worlds until we attain to fuller, more intense, more, positive consciousness. Our environment becomes more and more real with the extension and the deepening of consciousness. As, for instance, the world of the man is more real than the world of the infant. My world this year is more real (or should be) than my world of last year. My world of to-morrow should be more real than my world today.

Point 8.—In my own experience this has happened once or twice or so. How to acquire the power of realising when you are out in the ethereal, that it is not your habitual state, I do not know. For the time being (in my own experience) I am entirely

oblivious of the life I live when "awake", as we call it.

Point 9.—I think it ceases.

Point 10.—I think the power to do this does exist, in a latent state, as a rudimentary power, seldom developed to much extent, and it would seem to me that the key to all degrees of recognition of the phenomena of mental states, "dream" or reality (tho' sometimes the truer reality is in the so-called "dream") the key to all is the enlargement of consciousness. As to what are the means? I should say the means are continual prayer and aspiration and realisation of spiritual truth, intellectual study and culture of course included.

Point 11.—I do not know.

Point 12.—The withdrawal from the physical body (the change we call "death") only liberates us to deeper, fuller life, even the Life More Abundant. Apparently many people do not at first know that they are "dead" they are told by friends they meet, or find it out in various ways.

Point 13.—Believing as I do that the "dream" is simply actual experience in the ethereal realm (as going to Europe from the U. S. A. is not a "dream", but a new experience) believing in the absolute reality of what

is called "dreams," I do not recognize "Dream creatures." The persons I meet in the ethereal are as real, more real, than those I meet in the physical world.

For instance, one night I met Henry James, the novelist. I sat beside him on a rustic seat in a park and we had a long talk: "I will tell you how to write stories," he said, "I will give you an outline now. You will entitle it 'The Wrong Woman'. (Then he proceeded to give me the plot, too long to reproduce here.) All through the conversation I did not know with whom I was talking. I had never seen Henry James while he was on earth, tho I knew many of his intimate friends. At the close of the long conversation he said to me in a low tone, "I will tell you who I am. I am, Henry James."

Point 14.—I believe there is the deepest, the profoundest, ultimate Reality; but I am in too rudimentary a state to be able to grasp, to formulate it, to express it in any intelligible way; but I believe there are; and will be made manifest, means to make it known, and acceptable to all creeds and all religions.

XXVII.

From Mr. Theodore Schroeder, born in 1864 at Haricon, Wis., U.S.A. Graduated from the State University in the departments of Civil Engineering and Law. Attained distinction as

the chief among English speaking defenders of the extreme freedom of speech and of the press upon all subjects. Recently devoting himself to the development of Freudian Psycho-analysis; his specialty being to apply this psycho-genetic approach to law, criminology, sociology, philosophy and religion. The emphasis has been the erotogenetic interpretation of religion. He is without any religion of his own. His literary output is published in over 200 different periodicals and in a half dozen books. He has been characterized as "one of the most unique men in America!"—
Cos Cob, Conn. U.S.A.

Point 1.—In sleep, in dreams and in the awaking the whole personality is involved.

Point 2—The degree of approach, or removal from the complete waking consciousness is one determinant as to whether or not one remembers the phantasies of sleep, or recognizes oneself as the dreamer, which often occurs. Another determinant is the existence and intensity of the personal emotional conflict. It is not a matter, as you assume, of being prevented and reminded to be conscious by something or somebody from without itself. It is simply a question of more or less of the self-conscious state remaining.

Point 3.—The waking consciousness simply presents itself with a content that is different and a variety of content that is larger and deals more with a consciousness of present stimuli, while the dream, deals mostly with the materials of the past. Whatever it is, it is simply a form of self-registration determined by differences of effect.

value attached to the objective stimuli and to their subjective associations in idea.

Point 4.—From the viewpoint of such a determinism there is no creator of the dream, except, perhaps, in the sense that the totality of the universal behaving during an infinitude of time has now produced each particular state of consciousness as a part of itself just as it developed into rocks and trees. When the sleep is light, that is to, say, when the withdrawal from consciousness of objectives is relatively imperfect, and when the personality is approximately free from emotional conflict, then the dreamer may be conscious of the identity of the dreamer with the awakened personality. It has occurred to me that in the very process of dreaming I have attempted to apply Freudian methods toward uncovering some dream determinants out of my own past experiences.

Point 5.—Once dominated by such a viewpoint then one can no longer believe in any "other world" except in the physical and astronomical sense. Death is the dissolution of relations which were the very essence of the dying personality as a distinct and distinguishable organism.

Point 6.—Since death means the dissolution of the relations between vital parts

of the essential ego, there can be no inter-communication between any living human and an organism that has ceased to be such by the process called 'death.'

Point 7.—Our conception of the external world is necessarily very inadequate, since we can enter into conscious relations with only a few aspects of a very few things, and never know things in themselves. There are no 'higher states' in the sense you seem to imply, though delusions and hallucination are often assumed to be such. There are only different degrees in the relative inaccuracies of our concept of things.

Point 8.—A badly disrupted (dissociated) personality is less likely to be conscious of its own dream states as such, and it seems to me that a relatively well unified personality is likely to achieve such a self-knowledge. Psycho-analysis and a reconditioning of the desires and mental processes to function on a more mature and unified level may accomplish this for many, if my theory is correct.

Point 9.—Yes, in such self-knowledge of the dream state I have continued to dream, and while engaged therein have sought to uncover its symbolism.

Point 10.—It is impossible to alter one's dream or anything in our intellectual life as by an uncaused act of our "free-wills." It can

happen that our psyche comes under such conscious direction of others or under other undesignated influences which produce permanent changes of desires and of mental processes, and as a consequence the content of dreams may be very much altered.

Point 11.—It is not at all possible to be cognizant of a dreamless sleep while sleeping. To assert the contrary is a mere contradiction of terms. See 1.

Point 12.—With death (that is, the dissolution of the organism) all consciousness, such as previously was a mere special state of that organism, must cease to exist, because it is a mere product of the "living" organism.

Point 13.—As I believe that there is no creator, so there can not be knowledge of such a being. What seems such knowledge is but illusion.

Point 14.—There is no ultimate reality such as you seem to have in mind as a sort of eternal consciousness, that I know of, and therefore I cannot answer any question concerning it.

XXVIII

From Dr. David Starr Jordan, Ph.D., LL.D., M.D., etc., Chancellor of Stanford University. Born, New York, Jan. 19, 1851. Publications about 1,000 titles, mostly in Zoology, Education, Ethics and Political Science.—Stanford University, Cal. U.S.A.,

Point 1.—Self-consciousness is wholly or

partly checked in sleep. In waking hours, the brain is occupied more or less by *realities*, or direct impressions of external things; in sleep, by memory pictures, more or less confused. It is the same brain, mind or ego, in each case.

Point 2.—These memory pictures are mainly fixed in consciousness just before awaking. It is possible action for a dreamer to be conscious that he is dreaming.

Point 3.—There is no different personality in these states, when the power of attention is resting, the memory may play, especially if sleep is imperfect.

Point 4.—Implies nonsense. There is no "dream world."

Point 5.—How can any one know where, "men after death go?"

Point 6. This implies nonsense.

Point 7 — Sanity is the recognition of the reality of external things, and ability to deal with them wisely. The test of truth is, to trust your life to it, or to the means by which it is won. The believer in the reality of an unreal world may well go on "*ad infinitum*".

Point 8.—Certainly. It is not a "power", but a process in awakening.

Point 9.—Probably cease, as when reason is turned on memory pictures, they

fade away, so far as occupying a central position is concerned.

Point 10.—"As one wishes," probably not. Indigestible food, strong drink, and other nervous diversions prevent normal or dreamless sleep.

Point 11.—To a slight extent, mainly on awaking.

Point 12.—How can any one answer? Apparently not.

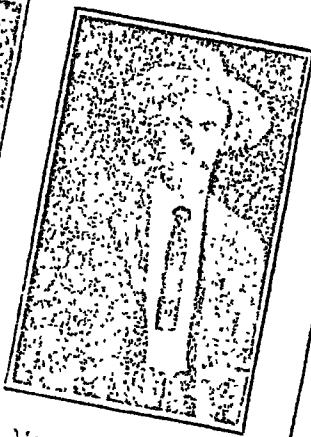
Point 13.—I do not know either "creatures of the waking world" or "dream creatures of the dream world," unless the latter are imperfect impressions of the former.

Point 14.—There is ultimate reality which we may know in part through observation and experiment tested and set in order; this forming the substance of science. Outside of science, that is, verified and co-ordinated human experience, we know nothing. Creeds which rest on other bases must vanish as superstitions. Superstition is believing what we know is not true.

There is no formula which can satisfy all men, or any men, for all time, as science can touch only what we can reach in "the Fathomless Universe."



W. K. Smith
b. 1882



Mr. A. MADISON.
b. 1840



DR. J. B. ANDERSON.
b. 1889

p. 525.



Mr. A. E. S. Smith
b. 1888



Mr. C. H. CONNER.
b. 1844

XXIX

From Dr. William Walker Strong, *I'h. D.* Author of "The New Philosophy of Modern Science", "The New Science of the Fundamental Physics, Born," May 16, 1888—*The Scientific Instrument and Electrical Machine Co; Mechanicsburg, Pa. U.S.A.*

Point 1.—My picture of microscopic intellectual life is that the all or some basic part of the cell is the center of impulse, thought, reason and direction. The brain is then the analogue of the nation of individuals directed by some king or president all or a parliament group of cells. Our own personality may be this "king" or "president" cell.

Points 2 and 3.—In many dreams I feel that the dream personality (the "king cell mind") is the same as the waking personality.

Point 4.—The dream states may be much more closely related to the conscious states of cell groups whereas much of the waking state is filled with the objective material sent in by the sense organs.

Point 5.—I believe that the entities of the objective world such as the electrons may be the seats of primitive soul forces and that these are essentially invariant.

Point 6.—Communication between these ultimate entities is most likely very common, perhaps with the velocity of light. I doubt very much whether microscopic states of

consciousness survive after the disintegration of the living cells. To continue our analogy no one would expect an existing nation (say Japan) to communicate with some ancient kingdom such as the Empire of Rameses II.

Point 7.—I doubt if we can assume any condition of continuity to persist through any region of experience. Our knowledge always introduces discontinuities somewhere. Water for thousands of years was considered a continuous medium but now we know it to consist of hydrogen and oxygen. So the states of mental activity are undoubtedly atomic in their conditions of discontinuity.

Point 8.—I believe in many dreams we are as certain and as much concerned with our individuality as we are in our waking states. By persistently developing our ego during our waking states we increase its potency during dream states.

Point 9.—My personal experience does not cover this problem.

Point 10.—Personally by the application of force fields (such as those from permanent magnets of great intensity) to a particular region of the brain I am able to control the dream states making them much more numerous and intense. So far however I have been unable to stimulate any other kind of dream

.than those abortively manufactured, and, of
my past experience. This however I am
planning to overcome.

Point 11.— Unable to answer.

Point 12.— Am unable to say.

Point 13.— I do not picture the men-
tal states as “created” “beings with” “powers”
of recognition.

Point 14.— I do believe in an ultimate Reality but I believe that “eternal”, presence or position (that is “length” “space”, time, etc,) must somehow find their definition in terms of this Reality. I believe that this ultimate Reality is “idealistic,” conscious, mental, subjective rather than objective, materialistic or mechanical. Perplexed as I am and paradoxical as it may seem when compared with this belief, I find that my own progress and that of the race is found largely without, by the education of my fellows and through the use of the surrounding materialistic world. Here you may criticize me as failing to logically practice what I preach. But this perplexity is no more pronounced than the one of good and evil, pleasure and pain or positive and negative in electricity.

I believe there is one common unique programme for all peoples—for all living creatures

nay for all the entities of the universe. I believe that even our immediate problems are much the same even though our ignorance is very great. I find that deep thinkers, if they understand each other, interpret their mutual experience in the same way.

XXX

From Mr. Alfred Madden, Author of "Lifting the Veil."
Born, Aug. 29, 1849—Phoenix, Arizona, U.S.A.

Point 1.—It is the Ego, the psychosis, the individual. Three in one embracing the upper and under Self; together with the supra Self, which latter is the God in man.

Point 2.—The submerged or under Self, is dreaming, and in its separate state fails to understand that it is a part of the triadal being who sleeps. Upon awakening and reuniting the three Selves which compose a logical trinity, the psychosis or Ego is made aware that it has been asleep.

Point 3.—As explained above we conceive the dream personality to be the under Self which is practically submerged and dormant during the waking state, or until sleep again gives it opportunity for activity, in calling up and reflecting on the mind sepulchral and other forms. Sometimes these are pleasurable while in other exhibitions they yield pain.

Point 4—The dream-world we conceive to be largely composed of experiences that are past, and have their foundations laid in the thought world. Still this cannot be invariably true, because many dreams picture future events, which are yet to be experienced. But in the main, dreams relate to past events, matters seen and felt by the dreamer in life, or they are a reproduction of past events in the race-life. Thoughts produced by either the present generation, or those which have passed are conceived to be tremendous factors in all dream processes. It is not beyond possibility, for two or more persons to dream the same ideas in identical time. This is common between the sexes and an explanation of the phenomena is still to be sought, but we might admit Telepathy to activities of the under Self—creator of dreams and acknowledge that it also functions there.

Point 5.—No, there are no other worlds to which men can go outside the great Macrocosm of which they are parts. The astral, mental and spiritual worlds, so called, are merely higher stages of the world in which we now live. These exalted states are composed of finer matter—and it is matter—and governed by higher rates of vibration, than any known on this small part

of the Universe. And because of our gross forms, low mentalities and negative aspirations, we cannot reach them without, enlarged astral conception, mental training and spiritual education. But if as some contend, man is as much spirit now as he can be after death of the physical body, these states will be attained. Everything in our world hints a final perfection and assuming this true for the sake of clearer elucidation, man will ultimately be God, of whom he is now a part and with that last exaltation will also come the highest conditions of life.

Point 6.—Yes, we believe communication between the dream and waking world is possible, and *vice versa*. Again does Telepathy become the base of belief, not only as to the process, but as to the communication. We all realize how easy it is for one who is awake to influence a sleeping person, does any reason appear why the process cannot be reversed? We conceive it to be true that deep sleep seldom yields a dream. Persons dreaming are partly awake and the mind active in the same degree of wakefulness. What is to prevent it influencing others and being influenced by them?

Point 7.—Many minds agree in believing that the world in which we now live is unreal, in other words, that it is more the

result of representation and thought than of reality. That there are stages in our existence corresponding with the number seven, and that elimination from the lower with advent into the next higher condition of life involves identically the same process. But when we have reached the seventh, probably we must stop; because there is not recorded in all history the case of a person who has even sensed a more exalted state of being. Hence the process could not go on *ad infinitum*.

Point 8.—Yes, people sometimes dream that they are dreaming—about equal to one-self thinking thought. The power to do this, probably can be most easily acquired by cultivating mediumistic qualities of the mind. But we would not be understood as dogmatizing that this is the only way of receiving and holding such power.

Point 9.—Yes because, whenever a dreamer becomes fully conscious of the fact that he or she was dreaming, the higher self has resumed control, and through this submersion of the under self, the dreamy condition ceased to exist, while consciousness comes back to its own complete awareness of visible objects.

Point 10.—In retrospection, dreams are sometimes regulated, even ordered, and can

be formulated to an appreciable extent through a mediumistic state of mind. Train the mind in retrospection and in mediumship.

Point 11.—We think very little if any such knowledge or consciousness can be enjoyed by a person while rapt in deep slumber, because the mind is then at its zero point, submerged by the All or Pampsy chosis for the purpose of renewal. We as spirit are taken up by the All generally once every twenty four hours and bathed in something which strengthens our lives.

Point 12.—Yes, but this question can only be answered by one who has had experience with a spirit, that is gone from the physical body. Second, yes in greater or less degree subsequent to this change called death which is not death at all, the soul realizes that it lives in a new body, and that the old or physical body is dead. But while magnetic attraction endures and the personality is earth-bound, no psychical knowledge of the change is possible.

Point 13.—Only by a line of correlation and even this seems impossible for the reason that to ascribe such knowledge to dream, created beings would be equivalent to saying they were conscious parts of the creative process.

Point 14.—The last point is fraught with a number of questions any one of which is entitled to voluminous reply. But briefly, yes, there is an ultimate reality, it is also conscious and ever present in all states and conditions of the world. A vast majority of people, both now and in times long past realized this Great Force which brought them into existence and controlled their lives. The reality is God, father, mother, sister, brother, or whatever, one wishes to name it; the acme of perfection and essence of love, the Almighty Creator of life and dispenser of Justice, the beginning and end if there be such possibilities, which we do not admit nor cannot conceive. It is not hard to believe that the time will yet come when God through greater evolution of mankind will be acceptable to all people and our little part of the Universe may have but one religion, namely humanity.

XXXI

From Dr James B. Anderson, Ph. D., A.B., A.M Professor of Philosophy Hastings College, author of "Applied Religious Philosophy" Organiser and Secretary of Social Center, Vinton, Iowa Born 18th July 1889. —— Grandview, Washington, D.C., (U.S.A)

Point 1.—I believe in the unity of personality but in the duality of mind. The mind has two sides, just as a physical object may have and yet retain the unity. In the waking

state the emphasis is on the objective side of the mind while in the sleeping state it is on the subjective side. It is the same persona- lity that sleeps, dreams and wakes up.

Point 2.—I have a tendency to believe that the absence of the objective side of consciousness prevents him from knowing, during his dream state, that it is he who, before going to sleep was awake, and is now dreaming. The subjective side of consciousness appears not dependent on the brain but seemingly has perfect control over the functions, sensations and conditions of the body. I believe in the duality of mind but in the unity of personality. As to whether the subjective has a physical basis independent of the objective or whether there is some other relationship which is non-physical I am unable to say.

Point 3.—I believe that the personality remains the same during the waking state and the dream state.

Point 4.—I believe that the creator of the dream world is the subjective mind. It, of course, has a relationship and dependence upon the objective mind. Some of the distinctive features of the dream world which help to distinguish it from the waking world are:

- (a) Not checked by physical limitation here and there and we are in the waking world.
- (b) Lacks inductive reasoning which is to

be found in the waking world at times.

(c) Suggestion exercises a greater influence in the dream world than in the waking world.

Point 5.—I believe there are other worlds besides the dream and waking states. I believe in a spiritual world as I call it. I believe that this spiritual world is eternal but as to whether it is unchangeable or not I am uncertain.

Point 6.—I believe communication from one world to another is improbable.

Point 7.—I believe in the reality of the waking world.

Point 8.—I do not know but think it is improbable.

Point 9.—I believe a dream ceases.

Point 10.—I believe that dreams are built out of the materials of the waking state, these are re-arranged and combined into new units. I do not believe that all dreams are built on wishes of the waking state, some may be. The interests and the direction of consciousness during the waking state influences dreams but just how far I am unable to say.

Point 11.—I believe there is no cognizance during a dreamless sleep state.

Point 12.—Death applies to the physical world but it does not mean extermination of the personality of the individual. It is a change but how much I am unable to say,

but I believe that personality survives and it is highly probable that consciousness recognizes the change, as having taken place.

Point 13.—I believe that we come the closest to the Creator in two ways—in the physical world when we see the beauty, harmony, etc., and then think of a Creator as being the cause and in the second way by noting in the social world the finer qualities of personality as they express themselves, kindness, sacrifice, etc., and mould these into a spiritual being—God.

Point 14.—I believe there is an ultimate Reality, eternal, conscious, and everpresent in all the states of the world. I believe it can be known in a form acceptable to all creeds, etc., but that time has not come yet. When some of our short-sightedness, prejudice and selfishness and the like which darken our idea of the ultimate Reality are eliminated and we dwell on a higher plane then we may reach a state of consciousness which will be universally applicable.

XXXII

From Mr. Albert E. S. Smythe, F. T. S. President of the Toronto Theosophical Society also of the Walt Whitman Fellowship. Born a Moravian, and as a child had the instruction of that primitive Episcopal Church. Studied Lodge in Toronto in 1889. in Edinburgh and joined Theosophical Lodge of the Theosophical brotherhood as the Cardinal principle of the Theosophical movement—Glenmore Ave., Toronto (Canada)

Point 1.—The body sleeps, the brain dreams, consciousness awakes when the Real Person returns.

Point 2.—The Real Person does not dream but dreams become associated in the consciousness which is not his but which does not exist apart from him, whose medium is the brain.

Point 3.—The personality here mentioned is an illusion changing from day to day, and totally different after a period of years.

Point 4.—It is a reflection in some respects of several worlds associated with the brain consciousness.

Point 5.—I believe there are four worlds physical or *prakritic*, etheric, *pranic*, and *manasic*. Very few dreams are concerned more than the etheric world. In real "vision" the *pranic* world may be entered. The higher worlds are not open to ordinary people.

Point 6.—No good purpose can be served by communication in dream states that can just as well be accomplished in waking consciousness. Attempts in this direction only lead to astral illusion. In the higher worlds the things dealt with are unutterable here and those who profess to translate them assume too much.

Point 7.—All lower worlds are illusory to the Real Person. To the child a pantomime is a very real affair.

Point 8.—One who could attain this power has far more important matters to occupy him.

Point 9.—Evidently dreams continue or they could not be narrated as they are.

Point 10.—Control and discipline—*yoga*.

Point 11.—Covered in Question 5.

Point 12.—Experiences appear greatly to vary. Age at death is an important factor, and of course the degree of control over desires possessed by the person. The Real Person in pure living people quickly goes to the *Pranic* or Higher Worlds, carrying with him the profitable memories and experiences of the life just past.

Point 13.—This is a complicated question and takes too much for granted. The Real person is not deceived by illusory experiences and is practically omniscient in regard to them.

Point 14.—The ultimate Reality can only be known through the real person, and that person can only be known as natural law is known, as *fire*, or electricity or chemical action or life is known by experiment, observation, postulation. All religions,

creeds and systems whatever are, only so many approximations towards the real person, who is as close to the humblest as to the highest where there is real devotion and selfless desire for wisdom.

XXXIII

From Mr. John M. Russell, Astronomer and Theologian.
Author of "Solar Empyrean" Born, June 3, 1861. Religion, Roman Catholic—Palmer, Iowa, U.S.A.

Preliminary. We believe the human soul to be a creative production derived from the human body. There can be no truth in the idea of the pre-existence of the soul. The soul is simply the aggregated sum total of the life of the body. The life of the body is constantly, during life, pouring into the ocean spirit within, called the soul. The soul is the accumulated and accumulating treasury of life. Hence our works, good and evil, are all incorporated into the soul. Our works are the stuff the soul is made of. At birth, therefore, there is but little soul in the being, while the soul of an adult is comparatively great. The soul is the life procession within from the life-long existence of the physical being.

The soul never sleeps. The soul or spirit, or mind, or psyche is a spirit entity which requires no sleep. It is a destined dweller of that

world of light and endless day, for there is no night there. The soul or mind is ever in a state of action, night and day. At night, during sleep, this psychical activity manifests itself in the phenomenon of dreams. If we are in a deep sleep, we are not conscious of the dreaming. It is therefore during a semi-conscious state of the brain, half-sleeping and half-waking that we are cognizant of the act of dreaming. During the day, the body exerts (secretes) a certain quantity of spirit; at night we dream it into the soul. This is why our dreams are usually colored by the thoughts and activities of the preceding day. (On this absorbing topic; see *Solar Empyrean* pp. 69, 70, 87, 88 and 89.)

Point 1.—It is the morphological nature that sleeps. The psychological entity never sleeps. It is the body (the brain) that wakes up.

Point 2.—We are indeed a composite, or a dual being; a distinct though mutually dependent body and soul. It is the half-conscious state of the brain that reminds us of the dream—imperfect consciousness.

Point 3.—The waking-state personality (the morpho) falls asleep. The dream-personality is fully more active during our waking state.

Point 4.—The dream-world is like unto

a reflection in the soul, of the external, waking and real world.

Point 5.—Yes. The Sun is the spirit world of the solar system, the place whereunto the just soul goes after death. The earth is also a great hollow shell, the interior of which is the “Bottomless Pit” where the condemned souls of the race go after death. While the Sea is the great Limbo where the rest of the race goeth after death. The sea is metaphorized in the Revelation, as the “great river Euphrates” wherein the four Angels are “bound” until the resurrection. (See thesis on Eschatology in *Solar Empyrean*, pages 148, 149, 150, also following Interpretations.)

Point 6.—This question implies a transition of philosophic and speculative data, from the *normal* dream to that of the *occult* dream. In the latter we must assume the supervention of supernatural agency.

Point 7. - The dream-world is unreal, while the waking-world is real. Berkeley calls this conclusion the dictate of common sense. However, a supreme illumination takes place after the death of the body, for then the liberated Psyche sees with her spiritual eyes, instead of the corporeal eyes of the body. We shall then be able to behold the world of spirit beings.

Point 8.—I do not think that we can

exercise much, if any control over our faculty of consciousness while dreaming.

Point 9.—Should the subject proceed to awaken, the dream will pass off and remain only in the memory; but should he relapse into deeper repose, the dream is very likely to continue, even though it may fade into unconsciousness.

Point 10.—We think it is common sense to presume that we have power to alter or control the operation of our dreams, in as much as we may be able to govern the degree and condition of our sleep.

Point 11.—Probably not any.

Point 12.—After death, it is only reasonable to assume, that the consciousness of the soul becomes absolutely clear and free, and is fully aware of the fact that its body is dead.

Point 13.—They can learn to know of the existence of their Creator chiefly through the teachings of inspired revelations.

Point 14.—We feel assured that there exists an intelligent, personal, spiritual Reality, namely the eternal God, and that He dwells and reigns in the Sun, His never fading Throne. Upon the inquiry of this last, grave, profound and comprehensive question, we must refer the reader to our book, for naught less than a book will comprehensively answer such a question.

Permit us to refer the reader to our humble work entitled; *The Solar Empyrean* which treats very much, on rather exhaustively on this particular and all important inquiry.

XXXIV

From Mr. Charles Henry Conner, born, Dec. 18, 1864. Author of "The Enchanted Valley" "On the Threshold" Also contributed a number of Essays to various periodicals. Was religiously inclined from an early age of 11 years. Poet, artist and mystic, given to meditation upon the mysterious and profound At the age of about 18 was confirmed in Episcopalian Faith, then outgrew the narrow confines of sect and recognised that Truth in its entirety was not the monopoly of any one Faith.—Cleveland, Are. Philadelphia, Pa. U. S. A.

Point 1.—It is the physical body that sleeps, sleep being the period of its inactivity in respect to its environment.

The dreamer is the real, essential man; and it is also he who awakens, the act of awakening being the resumption of control of the senses and voluntary functions of the physical body, for the purpose of contact with the "material" world.

Point 2.—Being cut off from the physical during the dream period, he does not recall his connection with the waking state as such but in the waking state the dreamer and the awakened being one—reunited—the dream state is remembered. However, though rare, the dreamer has remembered, in his dreaming, his waking existence; and that he is dreaming, or has dreamed. When this is the case,

festation; and the latter is a point in evolution, as differentiated series of manifestation, they are not unchangeable as to their component forms; but are eternal in respect to their essential being, which itself is a phase of eternal, unchangeable, all pervading Being.

Point 6.—The relationship of world to world is as the relationship of the point to the straight line; of the line to the plane; the plane to the cube; and so on. The "lower" is involved in the "higher"; and that very involvement serves the possibility of communication between them. Further it is to be noted that the octave of a musical scale becomes the tonic of the next higher. As is the relationship of this note to the two scales, so is the relationship of the dreamer and the awakened one; and communication between denizens of the two worlds is that of self to other self conjoined by enrappolement-sympathy. Again expressing it in musical terms, when two, be they in the same or different spheres, attain to a state of union-oneness, that is to say, when they, in respect to the rate at which they vibrate, become enharmonic, an impulse of thought or action arising in one will sympathetically awaken the like in the other.

Point 7.—The contention that the dream world is "unreal" is the result of the

common habit of judging that world by waking world standard. Ordinarily the physical world appears to us to be what our imperfect conception of it determines.

It is, in effect, the reflection of our more or less crude and erroneous concepts. It is thus but a "dream" that we dream; and dreaming wake in the light of our unfoldment. Experience, experiment and discriminating discernment are the means of our correction. Since the path through the chain of spheres is an evolution and a growth, it follows that in each succession there is degree of limitation; and it is in the limitations of consciousness that "dreams" inhere.

Point 8.—It is a well known characteristic of the dream state that the dreamer remains, while therein, unconscious of the waking state; and that is because he is cut off from conscious contact with that world; though in the reverse condition conscious impressions are frequently had. That is because "dreaming" takes place; at least at such times, at the point of returning consciousness of the physical; and thus both consciousnesses become "blended." There are, however, rare cases in which the dreamer does recognize the fact of the dream state, his dreaming, and the waking state, while he himself is in the dream state. In

some instances this has been the result of volition, in others not immediately so. In these matters, I think it more helpful to avoid mere theorizing; and to speak more in the language of experience. At this point one has to combine the two. With this qualification, I may state that, where one has diligently cultivated real spirituality and thus has attained, in an appreciable measure, to it, if he add to that a constantly held will and desire that it shall be so, it will be realized.

Point 9. —The effect of such realization has, at one time, and not at another, been to cause a return to the waking state.

Point 10—It has been stated that one could determine the nature and subject of his dream by fixing his mind upon it; and continuing to do so until he has fallen asleep. I have not found that method of any value; but I have found that deep impressions, strong emotional states tended to influence or mould dreams; and that such effect was most likely to be produced about six hours afterwards. Ordinarily, dreams move in channels of their own choosing, independently of waking volition because, in so far as "waking consciousness is concerned, the dream world is a distinct sphere" of existence. Nevertheless, connection may be established, as herein above suggested; and th-

so-called subconscious, or subliminal self, it is upon that self that volition in such cases acts. The one word *introspection* is the key to unlock the door to that self, to which may be profitably added a visualizing that self.

Point 11.—Normally the ego is not conscious of the dreamless state of sleep, both because, as the term implies, the state is one of unconsciousness, so far as physical impression is concerned; and the ego is practically disconnected from the physical organism, upon whose recorded impressions he is dependent for knowing that he knows. Such cognition is not, however, impossible.

Self consciousness can and has become so complete that the ego is cognizant of the distinct duality of existence that distinguishes him from his physical counterpart.

It is an unspeakably dramatic moment, when the one true self thus meets his other self; and contemplates that corporeal crysalis, as those who stand alone in the presence of their dead. The dreamlessness of that deep sleep, the silence and the emptiness of his erstwhile abode are known?

Point 12.—In this dramatic incident we have enacted the prime essential of death. Practically the man is dead—temporarily. Though consciousness remains the same, it is dissociated from its physical accessories;

and inheres in the spiritual man, who recognizes in himself the same humanity that he always has. From what is here stated, it follows, since spiritual and physical are distinct entities, that death does not destroy personality or consciousness; and he *himself* being "alive" would naturally so regard himself. From certain observed facts, and here I must have recourse to a bit of logical speculation, it is reasonable to infer that the ego will eventually (but probably not immediately) recognize his altered relations towards physical existence, and the death of the body.

Point 13.—But, after all, what the world needs to-day to quiet its unrest, to efface its doubts and fears, is a train of thoughts that will get it somewhere. Be it ever so little that is told, let it be a step forward, firm and secure.

That is the work of real knowledge. What is the process of knowing? Anything in order to be known must first be singled out from all else. For example : in order that we may know the earth, we assume geographical divisions, ascribe artificial limitations as a matter of necessity and convenience. The limits ascribed to a mountain are not real, exact. Where it and the adjacent land begin and end does not matter. Our established

lines will enable us to know the mountain. The point is that the process of knowing things involves the separation, in mind, of so much of the universe as will define that thing by constituting it a unit. This process of separation, or division, applies not only to forms, liniaments, but to every other distinguishing characteristic, the sum of which constitutes a unit. It is the working out of this process in consciousness that enables one to know another in any other sphere; and at last to know the Creator of all. With the greater comprehension at last will come the perception that the one in the ones of His creation; and the farther perception that the One and ones are *one*; that the limitation is not inherent in Being, but in aspect, phase.

Point 14.—With the reaching out after knowledge, inevitably there arises the question as to whether there is an ultimate Reality; and is He or It all pervading? I see as it were a luminous point in the farthest distance. It draws hitherward; and as it does so, it appears as a pencil of rays. The nearer it approaches the vaster their number, until they become infinite. Retraced, the many again become one, but to be lost in the infinite distance? No term can adequately define it, and no human mind envelop it,

nevertheless it is ever present; the Changeless in the midst of change; like as a stone, cast upon the bosom of the water marks, the beginning of a series of concentric waves, so from the Center existence springs; and sphere on sphere unfolds, as the bud in the end of a twig evolves; and time and space appear. In that primal Center is embraced all consciousness; and all eternity, where yesterday, to-morrow and to-day are one, nor *continuity* has wrought the marvel, of creation. To differ is characteristic of man. While there is in all a common likeness, making us one, there is also that conspiring difference that tends to a divergence; as a tree will branch out; and its limbs turn ever aside from the trunk out of which they grow; and whence is drawn their nourishment. So faith; and creed; and doctrine however firmly, strictly bound, at last, like corpuscles divide; and thus are multiplied. In fact, differentiation, or to differ, is one of the unavoidable factors of evolutionary existence.

XXXV

From Dr. Alfred Betts Taitlin, L.R.C.P., M.R.C.S. (Eng.) late Seer-tary, President, and Vice-President of "Psychical Society," author of "Hypnotism" 1911, Hypnotic Suggestion and Psychical Phenomena" 1919 also various pamphlets and papers.—*Sixton Park Library (England)*

Point 1.—Man is possessed of a dual-

mind. The objective, or reasoning mind, which enables him to conduct the affairs of this life and the subjective mind, which cannot reason and is of no practical use on this plane and which only comes to the surface here below when the objective mind is weakened, or dormant, as in sleep, hypnosis and kindred states and very often at the hour of death. Now it is the objective mind which sleeps, the subjective mind which dreams and the objective mind which wakes up.

Point 2.—Although the personality is the same, the objective mind is, for the most part, dormant when the subjective is active in dreams and, as they do not transfer impressions to one another the dream and the waking world remain distinct.

Point 3.—The two minds do not operate together normally and when one is in a state of activity, the other lies dormant.

Point 4.—The dream world has no actual existence outside the mind of the dreamer. He is its sole creator and, if his objective mind is altogether inoperative, there is nothing to distinguish the waking from the dream world.

Point 5.—The question is one which is a subject of much controversy, but Christian belief holds that there are most certainly

other worlds, where the subjective mind, that immortal part of man, his soul, will go after the death of the body and that this world (or worlds) is eternal though opinion is divided as to its nature.

Point 6.—It would certainly appear that, given certain conditions, communication is possible, from time to time, with some spiritual world. Also a person enrapport may communicate with another who is in a dream, or clairvoyant state.

Point 7.—We do believe that this world is but a stepping stone to another and higher state and such progressing may indeed extend upwards even to that seventh heaven of which Paul, the Apostle speaks.

Point 8.—A dreamer does sometimes appear to recognise his dream as such and one can only suppose that, on these occasions, the functioning of his objective mind is not altogether inhibited and he is therefore able to reason to some extent but by what means this power may be acquired is as yet undiscovered.

Point 9.—The working of the objective mind in a dream world, revealing its nature as such, does not necessarily cause the cessation of the dream.

Point 10.—Dreams are generally said to be emanations from our waking thoughts or

actions and they are generally found to be in some way traceable to such. By perfect control of thought and action it might therefore be possible to control the dream state.

Point 11.—Cognizance of dreamless sleep hardly appears possible, as the objective mind is then absolutely inhibited.

Point 12.—We can only judge of consciousness after death from hearsay and such revelations depend for their correctness on the power and good faith of mediums. If one considers human personality however and its normal development from the cradle to the grave, it is only reasonable to believe in its survival of bodily death. Moreover every organ of man has its particular function and if we accept the theory of a dual mind then the subjective mind which has no particular work to do here, but is rather a hindrance when it does come to the surface, must be intended for use in some other sphere beyond this present life.

Point 13.—As regards the waking world we are again dependent on hearsay, though belief in a creative force is inherent and reasonable. With regard to the dream world, however, those of us who believe in the dual mind of man do accept dream creatures as beings of our own making, having no external independent action.

Point 14.—The principle of worship is inherent in every human created being. The Buddhist worships his Luddha; the Mahomedan his Mahomet; the Jew his Jehovah, the Christian his Christ. Every race and tribe of the civilised and uncivilised creation has its own special deity; but by whatever name He may be known and whatever form His worship may take, do not all look alike to the one ultimate Reality, eternal, conscious and ever-present, the supreme God.

XXXVI

From Mr. Henry J. mes "verbishire, Metaphysician. Born, April 26, 1867 in the United States of America; author of "origin of Mental Species"—*Genese Book Bridg* *but Mich.* U. S. A.

Point 1.—The sleeper, the dreamer and the conscious dreamer are different states or stages of correlated activity in matter. In sleep the thinking mind ceases to function. The dream is merely an atrophied form of the thinking mind. It is the state we have passed through in our descent from mere feeling to conscious thinking. Like the appendix in the body we have outlived its usefulness and it is ceasing to function.

Point 2.—The law of substance vivifies and makes possible all activity. Just as we have through our faculties a vague sense of substance likewise these activities possess a

vague sense of substance and consequently sense a relation to each other. The Divine Substance alone makes memory possible. The evanescent forms of matter which we are inclined to regard as mind do not possess the faculty of memory.

Point 3.—The personality in each state is different only in degree. It is only a different state of the same personality. This personality only exists potentially. The potential resistance to an electric current in the wire ceases to exist when the current ceases but is still potentially possible.

Point 4.—The dream state is not external to the dreamer. The dream state and the dreamer are one. They are merely different states of the one activity of matter mistakenly classified as mind. It is a matter mind or matter so highly attenuated that we have, as yet, no method either instrumental or intellectual for distinguishing its nature, substance or value.

Point 5.—There are no other worlds (astral, mental or spiritual). In proportion that we demonstrate our ability to discern evanescent forms of matter we see different worlds. Our world consists of our consciousness of phenomena. When we learn more about phenomena we live in a larger world.

In spirit there is no matter and when we have dissociated ourselves with matter in its last analysis we have no consciousness of matter phenomena. Spirit knows nothing of the mental realm just as the mental knows nothing of Spirit. Only Spirit sees Spirit.

Point 6.—Communication of one world with another is not possible in an intelligent sense. If we were sufficiently educated with regard to the latent possibilities of matter we would be able to see the relation of one state to another and communication would be unnecessary. The chemist has a greater vision of the hidden secrets of matter than one who is not a chemist. Likewise the political economist can see different strata in which men live. What has been regarded as different worlds are merely different strata of matter of which we are still ignorant.

Point 7.—In the Absolute sense all consciousness in or of matter is a dream. The intensity of the dream state diminishes in proportion to our knowledge of it as a dream-state. When we have sufficient illumination to classify its variations we will have reached the highest degree of intelligence attainable.

Point 8.—It is impossible for the sleeping dreamer to reduce his dream state to intelligence. This sleeping dream state is

nothing more than imperfectly correlated faculties. The waking dream (normal living state) is susceptible of coordination and correlation to the degree that we know it as such.

Point 9.—The fact of our being awakened by the operation of physiological functions disproves the possibility of our being aware of the dream state as such.

Point 10.—The fact of the dream state being traceable to physiological conditions, more often than otherwise, namely, abnormal conditions of the feeling mind, removes the dream state from the realm of thinking.

Point 11.—This question is merely a repetition of the previous question. This repetition is caused by the insufficiency of symbolical determinism. Moreover this repetition is confusing and make scientific analysis and classification difficult. What we need is a mental nomenclature and a metaphysical language.

Point 12.—Death is nothing but the cessation of vivified matter. The thing that dies is merely coordinated sensation in matter. When this coordination ceases to function, sensation ceases. If any of this vivified sensation survived we would still be alive. The supposition of such a state

accounts for the origin of Purgatory and Hell.

The metaphysics of Jesus of Nazareth teaches that in proportion that this coordinated vivified sensation yields to Divine influence (Substance) do we die into the Spirit. This is the death that Jesus had reference to and not the cessation of the functions of the body and decomposition.

Point 13.—In the waking dream we know our creator in proportion to knowledge of substance. There is no comparative consciousness in the dream.

Point 14.—There is a Reality, external and ever present hidden behind the nebulousness of matter but this reality is not conscious of its own existence. By desymbolizing objects and language and thereby destroying the nebulousness of matter we can become conscious of the absolute Reality. This consciousness is the basis of all religion and if understood scientifically would be suitable and sufficient to all creeds and climes.

XXXVII

From an Humble Seeker after Truth → *Malaga (Spain)*

Point 1.—In reality it is no one. In illusion it is that part of the total subjective consciousness which calls itself a personality, whose objective state is dormant. That which wakes up is the objective state, while the

consciousness to the human body. The "silver cord" is not severed until what is called mortification of the dead body commences.

Point 6.—As the dreamer and the dream are one, both in the waking and in the dream states, any communication he may seem to obtain from another world, even from those who are commonly known as dead, is merely a calling up into objective consciousness a certain portion of his subjective consciousness, whether this communication is gained through what is called a medium, or whether the person himself is in a trance.

Point 7.—When illumination is once gained, that is, a man has dematerialized both his material body and his human consciousness, he has won Divine consciousness, which is omnipresent, perfect, spiritual, because it is the complete manifestation of the Divine Thinker. He has gained "the fulness of Mind." As the thoughts of the Thinker are infinite, true consciousness is always unfolding. There is one "*I am*" the Thinker and His thoughts". The Thinker and His thoughts are one and inseparable.

Point 8.—This may be possible, but it is unwise to practise. He must go into a trance state and this is dangerous.

Point 9.—Number 8 answers this question.

Point 10.—It is possible to protect one's self from the dream state while asleep, and is very advisable. One can catch a cold or die while asleep. The method is to so gain a sense of Divine consciousness before going to sleep, also while in the apparent act of passing over, so that this sense of union is not lost. On waking, this sense must at once again be realized and our progress alone depends on the number of hours each day we remain in communion with the Thinker.

Point 11—Not advisable.

Point 12—At what is called death a man wakes up, as if from sleep, to find he never died. His dream state becomes real to him.

Point 13.—They cannot, because the dreamer and the dream are one, both in the waking and in the dream state. They are both illusion.

Point 14.—There must be. Thoughts cannot die, they can only be changed. There can be but One Thinker, and His thoughts. We, dreamers, must change our dream thoughts for eternal thoughts. We must realize there is but one Thinker and that we are His thoughts; all else is nothing. When there are enough workers earnestly endeavouring

to bring about the *change* of Consciousness, then, when it is realized, all the dream states will disappear with their dreamers, and the "*I Am*" the Thinker and His thoughts alone will remain—*Divine Mind and Divine Consciousness, One true God.* We must endeavour to unify all things. A few quotations may serve to realize that there is a *Reality* underlying all religious thoughts:—

"Sole Sovereign, inner Self of all Creation" (*Upanishad*)
"The whole world must be looked upon as one single country all men as belonging to one race. Religions, Races, and Nations, are all divisions, of man's making only; before God there are neither Persians, Arabs, French, nor English; God is God for all, and to Him all creation is ONE. (*Baha "o" llah*)

"Conscious identification with universal Life without the loss of my own sense of individuality" (*A. chdeacon Wilberforce*)

"All men are struggling in the various paths which ultimately lead to me, the Infinite Existence, Intelligence, Bliss, and Life Eternal" (*Krishna*)

"God is LOVE" (*John the Divine*)

"God is Spirit" "They that worship Him must worship in Spirit and in Truth." (*Jesus Christ*)

"He is the Light and Source of Light; He is the Wisdom and Intellect He is in possession of all good things ... good mind, immortality, heath, devotion, and piety. All these gifts He grants to the righteous man who is upright in thoughts, words and deed. (*Zoroaster, The Zend Avesta*)

"Be trans'omed by the changing of your mind" (*Paul*)

"Nirvana is the annihilation of all that is evil, that is destructive. It is no! the annihilation of that which is love of that which is beautiful, of that which is everlasting" (*Buddha*)

"Man is forever in the bosom of the Father, not going to be but perfect Now" (*Jinarakandasu*)

"All pervading is the Great Tao (*The Word or Way*) Production without possession, action without self-assertion, development without domination. Only the man who lives for the

whole world possesseth peace of mind (*Lion Taze, Tel Tch' King*)

"Hypocrite! first cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye" (*Jesus Christ*)

"All God's creatures are His family, and, he is the most beloved of God who trieth to do most good to God's creatures" (*Mohammed*)

God is Mind, God is All, therefore All is Mind" (*Mrs. Eddy*)

"There is nothing but God and His manifestation" (*F. L. Ranson*)

"Nirvana lies open before him, the fulness of spiritual knowledge the Beatific Vision of which Christians have" whispered, "the peace which passeth understanding" (*A. Besant*)

"The Kingdom of God is within you and whosoever shall know himself shall find it" (Now Sayings of Jesus from *Oxyrhynicus*, ONE GOD AND Father OF ALL, WHO IS ABOVE ALL, THROUGH ALL, AND IN YOU ALL (*Paul*)

XXXVIII

From Prof. John Laird, M. A. Born in 1887; Author of "Problems of the Self"; Professor of Logic and Metaphysics, Queen's University, Belfast; Professor of Philosophy in Dalhousie University, Halifax, N. S.; Shaw Fellow, Trinity College, Cambridge University Scholar—*Granmore Gardens, Belfast (Ireland)*

Point 1.—There is no good evidence to show that Peter asleep is different person from Peter awake and I think that Peter knows what he is, well enough.

Point 2.—Peter frequently knows he is dreaming when he is dreaming (see question 8). In the general case he is too much interested in his dream to care about his waking state. The consciousness of personal identity in dreaming does not occur recognisably different from the consciousness of it in

waking and dreams are remembered by the same laws as any thing else.

Point 3.—There is no good evidence that the personality is different. If it were, the so called ‘dream personality’ would be a fiction because dreams are not continuous in this character. If this hypothesis were sound, the sleeping Peter would have dozens and different ‘dream personalities’ every night.

Point 4.—Very probably neither the waking world nor the various dream worlds are created at all and certainly it is impossible to prove that any of them has or needs a creator. Dreams are distinguished by lack of coherence, etc. (see any text book).

Point 5.—There is not a dream world as well as a waking one. When language is used as loosely as in this question, there might be an infinity of ‘worlds’ but there is no occasion for supposing that any of them is ‘astral’.

Point 6.—This question would only be settled by empirical evidence. At present there is not sufficient evidence of this kind to establish any conclusion.

Point 7.—On the hypothesis, there is no reason against infinite region of this kind.

Point 8.—Yes; I have often done so; and so have most people whom I have consulted on the subject. I do not think there is any

peculiar means of acquiring this power. It is common and worthless.

Point 9.—It ceases, I think for the moment; but the dreamer does not usually wake.

Point 10.—One might try psycho-analytic methods. Dryden and Mrs. Radcliffe used to alter their character for this purpose.

Point 11.—Indirectly by efforts in the time of waking, etc. and perhaps directly by hypnotism.

Point 12.—There is no good sufficient evidence on this point and no non-empirical arguments carry weight.

Point 13.—Dream-castles do not know their dreamer and tables and chairs do not know their creator.

Point 14.—All reality is ultimate reality. Some realities may be eternal, some are not. Some realities are conscious and some are not. An eternal reality would be ever present in some sense and not in others. The last part of the question should probably be answered in the negative.

XXXIX

From Dr. Adolf Meyer, M. D. (Berlin) LL. D. (Glasg.) Psychiatrist and Neurologist. Born near Zurich (Switzerland) Sept. 13 1865 Studied post. Grad at Paris, London, Edinburgh, Zurich, Vienna and Berlin. Came to U.S. A. in 1893. Contributed extensively on neurology, pathology, psychiatry, etc. Ex. President "New York Psychiatric Society," "Amer Psycho-pathal. Assn." etc. Religion, Zwinglian Protestant—*Guildford Baltimore, Md., U.S.A.*

Point 1.—The integrated organism, individual or personality.

Point 2.—To be one and the same person does not mean being inaction in all directions all the time. There are limitations, and, with them, greater effectiveness.

Point 3.—The personality is not essentially different, but so much of its realization or activation is different that one might speak of 'different personalities.'

Point 4.—The dream world is a dramatization of the dreamer and only in that sense "outside." A real world gives associative and reactive material independent of the dreamer. The dream world is homogeneous with the dreamer and gives no 'jolts of reality' such as one gets on awaking in contact with the objective world.

Point 5.—I do not think so and doubt even the justification of speaking of "a" dream world. There are almost as many dream worlds as dreams.

Point 6.—Even the weirdest fancies may

have links. But no 'intercommunication' such as the question implies.

Point 7.—It would be another fancy.

Point 8.—It often happens, especially in relatively shallow sleep. It is undesirable to spoil good sleeping habits for this purpose.

Point 9.—It usually dissolves.

Point 10.—Dreams are remarkably resistive and automatic. Interference is usually an awakening.

Point 11.—One might have a feeling of thorough rest.

Point 12.—I do not suppose that there is any consciousness.

Point 13.—A mystical question which should be settled from case to case according to whether the facts warrant it or not.

Point 14.—To me it is a problem of realization of the whole of which we are but a part—a realization which can be approached. It can be an intellectual concept or a concept with more or less mystical features. It has so many aspects that only general principles can be universally valid, and as such I should name the universal consistency in the face of pluralism of manifestation.

XL

From Prof. Charles Roswell Paine, Professor of Eugenics, College of physicians and surgeons, St. Louis, Mo. Born July 6, 1859. Author of "The Sexual Basis of the Creative Capacity of the Mind" "Some Fundamentals of Education," "The Designless Universe Safe," "Breeding Criminals and Crowding Illegitimate, Eugenics, a Positive view point," etc. etc. Secretary, "Eugenics Educational and Social Club" — St. Louis, Mo., U. S. A.

Regarding the 14-Points in the Dream Problem, I am afraid you have "hit-tched your chariot to the wrong Star" as I am a materialist. However, I will give you what I have on hand regarding dreams.

Point 1.—It is I who sleeps, dreams and wakes up.

Point 2.—It is my tired condition that prevents me from knowing, *during my dream state*, that it is I who, before going to sleep was waking, and is now dreaming. It is my rested condition that reminds me on awakening that it is I who was dreaming when asleep.

Point 3.—I see no change of personality, only a condition present which the waking person lapses into and comes out of when rejuvenescence takes place through rest.

Point 4.—The dream world is internal to the dreamer, yet real but dependent upon a condition; not a separate creator. The dream world is distinctively dependent upon a tired condition, which change of condition

will help the dreamer to distinguish it from the waking world during the dream state.

Point 5.—No., I think there is a mistake in the wording of this question. For the way it reads includes the dream and waking worlds after death.

Point 6.—Impossible. The dreamer is too tired to do anything now but dream.

Point 7.—Materialism knows nothing of a higher state of illumination beside that of man's waking state.

Point 8.—Yes. When partially rested he may acquire this power.

Point 9.—It may and it may not, depending upon the condition of the dreamer.

Point 10.—This is an art which only a dream expert can state regarding.

Point 11.—Only as my dream world records can I tell of its activities.

Point 12.—None. His personality survives only in the mind of others.

Point 13.—The same as I know myself.

Point 14.—I think not.

Notable Comments and Views

Out of the large number of letters received by the Editor from readers of the first volume of the Dream Problem, expressing their views with comments on the book, we publish a few here. Others equally interesting and instructive will appear in subsequent part of this volume.

XLI

From Saint Samyuran Singh, Ph. D. Sc., M. SC. O. Fellow of the Latent Light Culture and the Indian Academy of Sciences. A Sikh Devotee; Inventor of some psychic instruments; Author, Commentator and Translator of several vernacular books on Religion, Philosophy and Occultism—Mehar Cottage, Tarn Tarn (Punjab) India.

"The business undertaken by you is a laborious one and praiseworthy. Many writers of the solution have tried much to show greatness in their knowledge of philosophy, while the real point of argument has been left altogether. I shall, however, recommend the themes of some of them, because I have found them not slipping from their own lines of thought. As to the other theses, I do not mean that they are rejectable; they are, of course, full of useful things to be learnt by a student of philosophy and the writers are heartily to be thanked for their contributions on behalf of the dreamer. The editorial part is interestingly and competently composed. It shows the Editor's thorough acquaintance with the spiritual knowledge in Eastern and Western Philosophies. He expresses his wonderful ability in uniting the ancient and modern sciences to make the book up to date.

The book still requires its accomplishment owing to the subject being most difficult and deep. And when it becomes complete, in my opinion, it will not only help to satisfy our own English knowing seekers after Truth, but even the foreigners absolutely disinterested in our Indian philosophy.



SAINT SAMPURAN SINGH.

CONTROL OF DREAMS.

In my former note, published in Vol. I. of the Dream Problem it was shown very briefly that the three qualities of *maya*, being influenced by the previous deeds of *jiva*, are the cause of the whole creation. The dream and waking worlds, by reason of similarity, are alike in reality, though a little difference (merely to say in the scales of time and space) appears between them. Accordingly whatever we can build in the waking state, may also be built in the dream condition, if we can have control over the *gunas* (qualities) somehow.

Before understanding the method of controlling dreams, it is important to know that the dream is a state which comes over *atman*, as death comes after birth and this cycle constantly repeats itself. *Jagrat*, *swapna* and *sushupti* are the working states of *jivatman* in which it performs the work entrusted to it to evolve itself out in the end. But it should be remembered that the soul (*atman*) renders itself responsible of such changes only under the influence of ignorance (*avidya*).

The thought is the medium of *avidya* which fascinates *atman* to wander from the truth, and go from *jagrat* to *swapna* and, from *swapna* to *jagrat*, or *sushupti*, orderly or disorderly. This process is occurring automatically, about which we know nothing at all. If we can have a control over our thoughts, we can change one state into another. Without a mastery on our thoughts, we cannot do it. The control over our thoughts can

only be had by awakening our soul which consists in releasing it from the grip of *maya* or *avidya* (ignorance).

The best means lies in giving suggestions to the mind and to do this I would advise the reader of this book to merge in serene thinking for ten minutes before going to bed each night. He should think of nothing else but of the contents of dream he wants to see. The mind should be fixed in the crown of head, where there is an angular whirl of veins, called vertical window as referred to in the Holy Granth of the Sikhs : "The best knowledge abideth in the city of *Siv* (the brain or tenth gate). Having reached there, meditate upon the next...." The western gate is closed by a rock (a piece of flesh which *yogis* suppose to be at the top of the spinal column). There is a window over that rock and over this window is the tenth gate. He who dwelleth there has neither end nor limit."

A man who contemplates upon this window, surely sees in vision everything of the dreamland as well as of the higher spheres. An American authority says also that "dreams arise from two general classes of causes, viz. (1) Intense desire filling the mind of sleeping person, such as love, hate or unfulfilled task or duties, (2) The strong desires and thoughts of those relating to, providing such persons are in sufficiently close *rappoart* with the soul slept by reason of love or other strong attachments. Either one or both of these causes tend to produce a restlessness in the sleeping soul and have a tendency to attach the soul back

to the scenes of earth, either in a dreamy kind of telepathic communication or else, in a few cases, by something approaching the state of somnambulism or sleep walking of the physical life."

In short, just as the future condition of the individual on the astral plane is largely determined by his desires and ideals, so is his dream state determined by the nature, character and strength of his desires. Even, if the man has made a god of nearly everything in the material world and is the creator of his surroundings, physically and mentally, there is no reason, why he cannot create things in the dream according to his desires. As a matter of fact, when there is a problem which we cannot solve in our waking state, we can do it at night when we go to sleep. It is said that the soul receives and stores up energy while in the astral plane which enables it to manifest powers undreamt in the next earth life. Likewise the things of learning which seem difficult to the man in the waking condition, show a wonderful progress in being completed by him on the next day through the refreshment of sleep in the night.

The occultists know how to control dreams by post-hypnotic suggestion, not ordinary occultists but advanced yogis only possess this power. They acquire it by austerities, mental penances and breath control along with an increase of *satvic guna*.

The means of increasing *satvic guna* consist
 (1) In the use of *satvic diet*, such as easily digestible, desirable vegetables and not gluttony,

(2) *Pure water*, distilled or filtered of a place where the atmosphere is clear and healthy, taken in an appropriate quantity, (3) *Residence* in a place where the mind and brain remain undisturbed, which is also unavoidable from the sanitary point of view, (4) *Association* with pure souls, (5) *Study* of books, especially *Vedanta*, New Thought Science and *Yoga*, and (6) *Practice of Breathing* exercise along with recitation of true name of Almighty God.

The method of breathing exercise, which is very important and necessary, is briefly stated here: Sit relaxedly, with the spine straight and the head erect. With the mouth closed, exhale slowly and then inhale through the nostrils, expanding the lungs in every direction, especially downward. Then hold the breath in for a few seconds and let it out slowly, quietly, and as thoroughly as possible. Then wait for a few seconds before inhaling again. This breathing process should, of course, be accompanied by the recitation of the true name, dividing it into two parts, during exhaling and inhaling as below:—

“O.....M.” (Hindu Name for recitation)

“Alla.....Hoo” (Mohammadan Name for recitation)

“Jesus...Christ” (Christian Name for recitation)

“Wah...Guru” (Sikh Name for recitation)

The above breathing practice brings in more vitalizing and cleansing oxygen and thereby poisons and subtle clogging elements are got rid of, besides the carbuncle acid gas. It also encourages rhythm and enhances *sutvic guna* and energy.”

[Note.—The answers to the 14-Points by Saint Sahib will in the next second part of this volume.—E.I.]



SWAMI SYAMANAND BRAHMCHARY.
b. 1872.

p. 569.



MR. SOLOMON COHEN.
b. 1870.

p. 583.



DR. G. A. KRATZER.
b. 1870.

p. 571.

XLII

From Swami Yogananda Brahmachary. Author of "Truth Revealed", "Soul Problem and Maya". Contributed articles to Hindu Spiritual Magazine on "Strange Experiences". Age 48 years, a Sanaya-Pitamberpura, Shivalaghut, Benares City (India)

It has given me a great pleasure for having received the 14-Points propounded by your good-self for the solution of the Dream Problem. The problem is the most intricate and interesting one no doubt. Solutions of these problems are very difficult specially when made out in a foreign tongue. Not only the solutions of these 14 points are difficult but the points themselves are also very difficult to be grasped by the ordinary brain. The brain wherefrom these points came out is undoubtedly an extraordinary one. I think the points and their solutions are equally intricate for one who has never sought to delve into the mystery of the inner self. I do not know what a long period has been spent for having thought out these 14-Points by the extraordinary brain of your goodself. According to my estimation I say that the brain from which these points came out is more capable for answering them than the other brains to which they have been appealed for solution. The attempt for solution by other brains appear to me quite futile. When you will reach the higher stage of your spiritual evolution than the present one from which the 14-Points have come out, the solutions by your good-self must positively be made.

The channel through which you have sought to trickle down into the Inner self is a new one and unthought of by the most people of this world. The

process practised by you is only practicable for a man who is regularly taught by an expert *yogi*. The development of the process with the help of the dreams for the realisation of the self will excite the curiosity of those who are interested in the spiritual cultivation and by this a new light will be thrown upon the outer world amongst those who are so eager and earnest for seeking the ultimate Truth. Indian *yoga* philosophy is well known to the foreign world, but your new invention of this process of the self-realisation through the dream channel will not a little surprise the people of the foreign countries. Your name will be well remembered by them for many centuries to come. It is a special gift of God you have been endowed with. Your good and noble deeds in your past lives as well as in your present one, have earned for you this special gift granted very rarely to the mortal beings of this earth.

I shall try to solve your 14-Points of the Dream Problem according to my culture and experience of these subjects. These points you have propounded are the subjects to be discussed between the *yogis* only and taught to and by them only. To the laymen, these points are very obscure. They are clear to those who have had discernment of the ultimate Truth or at least have passed over some higher stages of their spiritual evolution. Self realisation is the only channel through which the dream problem is to be solved.

[*Note—The answers to the 14-Points by the Swami will be published in Part II of this volume—Editor*]

XLIII

From Rev Dr. G. A. Kratzer, B. A., C. S. D., Founder and President of The Central Christian Science Institute of Chicago (Independent). Born in 1870. Formerly a Reader in one of the regular Christian Science Churches. Was a member of the Christian Science church for eight years and was a frequent contributor to its periodicals. Left it in order to be untrammeled by its restrictive by-laws, which limit freedom of expression, on the part of members, in speech and writing. Previous to 1904, was a clergyman of the Universalist denomination. Became, apparently, a hopeless and chronic invalid, but was marvellously healed in Christian Science, which was the occasion of embracing that faith. Since then is a practitioner of Christian Science. Holds the same faith and philosophy as Christian Scientists in the Church, but has no connection with its ecclesiastical Government. Author of "Dominion Within", "Spiritual Man", "What is Truth", "Revelation Interpreted", "The Universal Gospel", "End of the Age"—Pantheon Building, Sheridan Road, Chicago, Ill U.S.A.

Thank you very much for the copy of "How did Illusion of Phenomenal Universe Arise?" which you so kindly sent me. I have read it with deep interest and much satisfaction, as have several of my friends. The statement of the case and the arguments are very clear and the illustrations are specially lucid and convincing.

The solution of the problem which you present is identical with the solution given by Mary Baker Eddy in the philosophy and practice which she named "Christian Science," with which you are probably more or less familiar.

Mrs. Eddy discovered, about fifty years ago from her study of the Christian scriptures, virtually the same philosophy as that presented in the Vedanta teaching. The only point of difference which I have been able to discover between the two

theories of Absolute Reality is set forth in the foot note on page 61 of my booklet, "The Universal Gospel," which I think you may have seen, as several hundred copies have circulated in India, but I am sending you a copy by this mail.

Mrs Eddy states that she made her discovery of Christian Science without previous knowledge of Hindu philosophy on her part, but only through experience, meditation and inspiration from the Christian Bible. That she came to virtually the same idea of Absolute Truth, and demonstrated it in practice, is strong corroboration of both Vedanta philosophy and Christian Science.

I think there is considerable difference between the practice of Vedanta and that of Christian Science. In Christian Science, we think that Mrs. Eddy has given the world a very valuable method for destroying, first of all, the worst and most unpleasant features of the phenomenal universe, as they arise in our human lives, and of ultimately transcending and overcom-ing the world of illusion wholly.

The *modus operandi* of Christian Science, for overcoming sin, disease, poverty, discord, and ultimately death and what is called "matter", is excellently set forth in the book "Teaching and Addresses," by Edward A. Kimball, of which I am the compiler and editor, and of which I am sending you a copy.

A DISCUSSION OF THE DREAM PROBLEM.

With the consideration and discussion of what are ordinarily called 'dreams', the writer is not especially concerned; but with the consideration of

the whole material universe as a dream, and with the philosophical and practical problems connected with this view, he is profoundly interested, and is glad to contribute this article as a discussion and solution of the dream problem.

First, it will be necessary to establish the right fundamental basis for the discussion, and this can be done by bringing out the correct definition and usage of two important words which will be employed in this article and which are much used in philosophical discussions generally.

There are within the range of human discernment and comprehension, two orders of manifestation, the changeless and the changeable, the eternal and the temporary, the indestructible and the destructible, the absolute and the relative. Now the *non-destructible* and the *destructible* (the absolute and the relative) are evidently opposite to each other, since one is the negative of the other, changeless and *non-changeless*, eternal and non eternal, absolute and *non-absolute*, or relative.

Now to one or the other of this "pair of opposites" the word "*real*" is to be applied.

As between the two that which is absolute, eternal, changeless and indestructible is "*real*" whence it follows that which is changeable, destructible and relative, that is, the *non-absolute*, is *non-real*; i.e., "*unreal*."

It is generally conceded that the whole material universe, including humanity, is in constant flux and change; and since the discovery of radium, and deductions made from the analysis of its properties and

behaviour, even the natural or material scientists have come to concede that matter is not only changeable in all its manifestations but that, in the last analysis, it is slowly wasting away in favor of nothing, and so, in its very essence, as well as in its manifestations, it is destructible, and therefore only temporary. In other words, modern natural science confirms the teaching of St. Paul, that: "The things that are seen are temporal."

Consequently, the whole material universe is, in every respect *unreal*. Therefore, it has no actual existence, and our concept of it is but a dream. This dream-concept appears to assume two phases, first, the general or cosmic phase; and, secondarily, the personal or human phase. But, let it be repeated, in both these phases, the material or phenomenal universe is but a false concept of the deluded, unreal carnal mind, which, from the absolute standpoint, is also non-existent.

Furthermore, it is self evident that the changeable never was in the changeless; hence, it could never have come out from the changeless. The destructible was never in the indestructible; and, hence, could never have come out of it. The temporary never was in the eternal, and could never have come out from it. The relative was never in the Absolute, and could never have come out from the Absolute.

Hence, the material or phenomenal universe, including mortal men, never proceeded from, and never created by Absolute Being,—never were created by God, the Absolute Mind. Therefore, the material universe, and mortals, are not known to Absolute

Mind. The Hebrew scripture declares concerning God: "Thou art of purer eyes than to be hold evil (or anything short of absolute truth and reality), and can't not look upon iniquity."

Many thinkers, when the above line of reason is presented to them, are inclined to admit that it is correct but perplex themselves with this question:

If the material universe, with its changes, hardships and evils, is not real, but is only an illusion,—if it has no part in the Absolute and did not proceed from the Absolute,—then where did this illusion originate? Where did it come from?

Now, this question is a question of philosophy, and no answer to it would be worth anything except an answer from the standpoint of the highest wisdom, from the standpoint of Absolute Mind. Let us consider the question from that standpoint.

If we take this question to the court of highest wisdom, that of Absolute Mind, the question has no standing in the Court, for, as noted above, this Court cannot even cognize the question, and therefore cannot consider or answer it. If we should state the problem from the standpoint of the Absolute, the statement would be this; *I am TRUTH, REALITY and SUBSTANCE.* To Me, the so-called material universe and mortal men are unknown, and any dream or illusion about them is also unknown. From my standpoint neither a material universe or a dream about it exists, or even appears. Therefore neither this supposed phenomenal universe nor any illusion about it, is to be accounted for. They did not come from anywhere. They have no origin, source or cause.

This is the answer of the highest wisdom, and as already stated, any answer from any lower standpoint, in a question of philosophy, would be worthless.

Accordingly, the question of the philosopher who would be practical, is not, *Where did the illusion or dream come from?* but, *How shall human beings awaken themselves from this dream or illusion with all its seeming deprivations, limitations, pains and other evils?* To this question fortunately, practical answers can be given. We can gradually and progressively escape the ills of mortal illusion by the following means:—

1. By learning what the Absolute is, and what are its manifestations; and by meditating on them, daily and hourly, as much as may be; and especially by bringing our feelings toward the standard of Absolute, impersonal, universal, spiritual Love as rapidly as we can.

2. By cutting out from our daily lives, as fast as practicable, that which is sensual, transitory and relative, and by bringing in that which more and more approximates the spiritual, the eternal and the Absolute. Unless our lives conform to such practice, this, the meditation prescribed above will not amount to much.

3. By daily and hourly taking our mental and with the Absolute, in thought and feeling, and then, from this standpoint, declaring that man is the manifestation of Mind and is eternal and perfect, lacking no good thing, and that the only truth about us is, *that we are that man*, and our only possible real being is a state of perfection; and by declaring that the

material, the evil, the transitory, the sensual, the illusory, the limiting phases of human experience are unreal and have no existence, and have no right to appear and cannot appear, in the life of man, the manifestation of Mind. Such affirmations and denials will strongly tend to the destruction of the various phases of limitation and evil from the experience of human beings who are earnestly seeking to demonstrate the life which more and more approximates Absolute Being. Such mental practice fulfils the exhortation of St. Paul: "Pray without ceasing; be instant in season, out of season.....Let that mind be in you which was also in Christ Jesus."

This kind of mental procedure is what Christian Scientists call "treatment" and, if really carried on in the spirit, is the highest form of prayer; but treating is of little value unless, the spirit bears witness and unless accompanied by earnest effort to live and practice in conformity with the declarations made.

This discussion of the dream problem is given from the standpoint of Christian Science, and from what the writer believes to be the standpoint of all, the correct philosophy in the world. The solution which he has presented is that presented in the theory and practice of Christian Science, though different Christian Science writers would use different language and different illustrations. However, their essential arguments and conclusions would be identical with the above.

XLIV

From Dr. Alice D. Snyder, A. B., A. M., Ph. D., Author of "Reconciliation of Opposites." Born in 1887. Professor of English, Vassar College—Poughkeepsie, N.Y., U.S.A.

THE ULTIMATE TRUTH.

My fundamental difficulty in entering into the point of view of Eastern thinkers comes, I think, from the fact that the phrase "ultimate truth" has very little meaning for me. Perhaps I can put my difficulty in terms of the book before me. In explaining that no two people see things in the same way the statement is made (page 13) that "the point of view is determined by the *vasna*, desire or interest one has in the object." It is because I believe this so thoroughly that I believe all which we call "truth" must be relative rather than absolute or ultimate. To me all philosophic conceptions are human points of view, determined by something that might be called "interest," however far that interest may be removed from mere personal desire. The different philosophic conceptions of the universe that have proved of value can be to some extent explained, I believe, in terms of the period in which they flourished, the half-conscious needs of the time, and I believe that future times will evolve philosophies that we of to-day cannot possibly anticipate. I do not mean to put on a par the superficial, practical "truths" that serve for a brief time, and the fundamental conceptions of the universe arrived at by philosophers who have transcended the narrow, personal considerations that are bound to mislead; but even the latter seem to me to be in a sense relative—relative to the time and the

personality of the philosopher.

My attitude toward ultimate truth being such, it naturally follows that variety and change do not seem to me to be exactly illusions. Rest and unity on the one hand and variety and change on the other seem, when taken together, to define the principles of the universe as we can know it, and neither taken alone appeals to my reason as being the ultimate truth or, on the other hand, "illusion." While change has been ordinarily associated with superficiality, and no doubt rightly, I believe that a fundamental philosophy based on the conception of progress rather than a static ultimate truth is a possible thing. I realize as I write this, that I cannot give any detailed criticism of the book, the fact being that the problems as formulated are not vital problems to me.

The point of view about truth that I have been clumsily trying to express is the view that I believe underlies Professor John Dewey's paper, "The Significance of the Problem of Knowledge," No. 3 of the University of Chicago Contributions to Philosophy. The general idea of the paper can be suggested perhaps by quoting the opening sentence; "It is now something over a century since Kant called upon philosophers to cease their discussion regarding the nature of the world and the principles of existence until they had arrived at some conclusion regarding the nature of the knowing process." If the paper is still in print so that I can get hold of a copy other than our college library copy I shall be glad to forward it.

As I read this over, I fear that I have not

made it clear, that I recognize tremendous difference in value between the truth that is determined by the personal interest of the limited thinker and the fundamental truth of the philosopher. The differences are tremendous, I admit, but they seem to be differences in degree rather than in kind, the ordinary man approaching the view of the philosopher to the extent to which his personal interests broaden and expand and become more universal. I question whether the philosophic view involves *negation* of the personal—is it not rather *expansion*?

[“No doubt, all truths, whether determined by the personal interest of the limited thinkers or by the highly developed intellect of the philosophers, are relative and they will remain so, as long as we are in this world of relativity or illusion. To take physical examples, we cannot even determine the highest point of heat or light. The absolute or ultimate Truth of the Eastern philosophers cannot be known by any process of reasoning and therefore it has no meaning for the philosophers. For its realization, the only method lies in awakening into or becoming one with it. We have not read professor Dewey's paper, but we agree with Kent in calling upon the philosophers to cease discussion and study the nature of the ‘knowing process’. The goal, to which it must lead, is the merging into one of the trinity of the knower, the knowledge and the known, in the same way as, by awakening, the dreamer the dreaming and the dream world become one. This awakening, as we know by our daily experience, does not result in the extinction or negation of the dreamer or knower. It is a higher state of consciousness and in the case of awakening into the ultimate Truth it is an unlimited expansion, unique, changeless final beatitude. Contrasted with it are ‘illusion’ and ‘change’; the difference between which is one of degree and not of kind. The ultimate Truth is changeless and when change appears in it, it is called ‘illusion’ or illusory appearance of the same Truth. The cause of change lies in view point or *drishti*. The same person appears as father to his son, as husband to his wife, as uncle to his nephew and so forth. The view point has its origin in interest (*vama*), the interest is the product of *maya* and *maya* is the opposite or negation of Truth (ignorance) the mother of all illusions.”—Editor.]

XLV

From Dr. Henry Ridgely Evans, Litt. D. Author of "The Old and the New Magic", "The Spirit World Unmasked", "The Napoleon Myth", "The House of the Sphinx (novel dealing with magic and mystery)", "Cagliostro and his Egyptian Rite of Freemasonry." Assoc. Editor of "New Age Magazine" (Masonic). Born, Nov 1st 1861. Educated at various private academies and at George Washington University. Took degree of Bachelor of Law at the University of Maryland in 1884 and of Doctor of Letters (Litt. D.) in 1914. Hon of the A. A. S. B. of Freemasonry. Student of psychical research, masonic symbolism and history and comparative religions—Department of the Interior Bureau of Education, Washington, D. C., U. S. A.

I regret to say that I cannot answer all the questions you ask regarding "the 14 points in the dream problem." They are too subtle for me. My metaphysical studies have been rather superficial. As regards Point 8, I know of no faculty that will enable a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming. The dream state seems to be so real. Perhaps, it may be the state of consciousness of the soul after death, in which we make our own heaven and hell. The dream pictures while they last are certainly as real and vital as anything experienced during the waking state. Now I sincerely hope that when I reach the plane of spirit that I shall have the power of regulating my dreams at will. I look forward to the plane of spirit as being both *objective* and *subjective*, in fact very much like it is on earth, with this difference: *the power to regulate dreams at will*; but during the act of dreaming not to be aware that it is a dream. I should like, for example, to take by the hand one I loved very much and say to that one: "Come, let us enter the dream

state and for the time being live over some lovely event of our earth life, so that it would be so objective that we could not distinguish it from reality, Then let us awake and know each other again objectively as we did on earth." In our earth state our dreams are fantastic, often terrible, and inconsistent. The will seems to be asleep, or paralyzed.

I believe in the survival of the personality after death. Perhaps, at first, there is some bewilderment, and then gradually we recognize that we have passed out of the mortal body. The awakening from a syncope or trance induced by drugs, during a surgical operation, may give us some faint idea of the process.

In answer to question 14, yes, according to my philosophy there is a Reality, eternal, conscious and ever present in all the worlds, which we of the West call God : the Supreme Mind, which not only is immanent in all things but transcends them in the form of self-conscious Unity, just as man's life is present in all parts of his body and transcends the whole in the ever present brain as a self-conscious unity. "As it is above, so it is below", says Hermes Trismegistus. I believe that the soul is accompanied by some kind of ethereal body after death, if this were not so it would be lost in the Infinite Life.

P. S. I have always been interested in the Vedanta philosophy ; its psychology is peculiarly interesting. The planes of consciousness : Waking, dreaming, dreamlessness, and finally *Turya*, or cosmic consciousness of the intensest kind, are fine conceptions. The Hindoo thinkers certainly plumbed

the abyss in their efforts to discover truth. We, in the West, are very much interested in psychical research. I was rather opposed to it at first, and wrote some things against it; but I have changed my opinion regarding it.

XLVI

From Mr. Solomon Cohen, Author of "What is God," "Homespun Philosophy." Born May 1st, 1870 in Sklow, Russia. Arrived in New York at the age of 21. Parents, Jew, mother was very religious, father, a genius and great Talmud Scholar. — Manufacturer of Overalls, East Broadway, New York, U.S.A.

Sleep is the relaxation and rest to the body organism. Dreams are the impressions upon the brain of spiritual experiences.

Before it is possible to get a glimpse of the truth about dreams, it is essential to differentiate between the body and the consciousness inhabiting it. This consciousness is independent of the body and functions both in the visible and invisible worlds. In the waking state its organ of expression is the physical brain, and its contact with the material world is through the fine organs of sense. While the body sleeps, the consciousness functions independently in a finer body, is in another vehicle which responds to the world of spirit and the consciousness is therefore aware of itself and its surroundings in this spirit world.

It is not a question of place, but one of state. We live in both worlds and function in either according to whether we are active in one body or the ether. We are always in heaven and always on earth,

and as our body is derived from millions of other bodies and souls there is, therefore no beginning nor end to our life. We are the fathers of yesterday and the children of to-morrow.

Sleep is induced by the fatigue of the nerves and muscles of the body and is caused by the withdrawal of the consciousness into a finer body. Although the automatic action of the physical organs go on and even the brain reacts to external or suggestive stimuli, the Thinker, the consciousness, is separated from it although closely connected, and is still fully active in the dream state. It is then that we become oblivious of the world and all our troubles. It is then we take up our spiritual life, our inner eyes and senses are opened and we come in contact with friends perhaps of a thousand years ago. It is here we see glimpses of the future. It is here we live an entirely different life and receive many wonderful experiences.

What we call a dream is but the reflection more or less distorted of the memory of these experiences being impressed upon the physical brain at the time of awakening.

"See now that I, even I, am He. And there is no god with Me; (Deut. 32-39)

It is impossible for those who think the matter over for themselves to admit that there can be anything else in the universe but "That which was, is and shall be". God, as Schiller says, "is the life of the rock, sleep in the rock, dreams in the plant, lives in the animal". That infinite intelligence, that infinite power is the source of all Spirit and Substance, Life and Love, does not necessarily be the creator out

of Himself, of everything which exists whether the tiny electron or the great orb of day, whether the protoplasmic cell or that wonderfully complex organism the human body.

We recognize two modes of his power—combinations of vertices of energy which we call matter and form, and His consciousness which ensouls that form. That which we call our consciousness or soul is but His consciousness limited and restricted by the form which it ensouls, which form is made up of that one consciousness still more limited and restricted in atomic and molecular forms.

It follows from this that man who in the long evolutionary process has arrived at the stage of self consciousness, who knows himself as I am, I am myself is but reflecting the Divine self consciousness and that there is a further step where he will realize that he is but an expression of the one and that there dwells in his heart the real "I" and he will then explain "*I am that.*"

The essence of all religions is its practical applications which we know as ethical precepts or Commandments. To keep or obey these, will not only make for a harmonious social relationship with one's fellow-men but is the real religious life which will bring to every man eventually a realization of the Divine 'I.'

It is however, emphatically necessary, that these commandments should be rightly understood and hence man must learn to know the theology or philosophy behind them. For example, the first of our well known Ten Commandments is "I am the

Lord, thy God: thou shall have no other gods before me" which through ignorance or lack of right thinking may be taken to infer that God is a separate being from ourselves, to whom one must bow down and worship, but in the light of an understanding that truly "we live and move and have our being in Him" the wise man will recognize that this commandment forbids him to bow, to worship or serve any other being in heaven or on earth, but only the Divine Self at the centre of his own nature, and which is equally present in all creatures."

XLVII

From Dr. Morton Prince, A. B., M. D., LL. D., Professor of Nervous Diseases. Emeritus Professor, Tufts College Medical School. Editor "Journal of Abnormal Psychology"; author of "Nature of Mind and Human Automatism", "Dissociation of Personality", "The Unconscious," "The Psychology of the Kaiser", etc. Born 1854—Boston, Mass., U.S.A.

"It interests me to notice how Indian philosophy and Western philosophy have approached one another. Your conception of the phenomenal universe and the reality of matter is substantially the same, up to a certain point, as that which I worked out a great many years ago in my book, "The Nature of Mind and Human Automatism", which I think is the dominant Western conception today. We separate when we begin to deduce further concepts from this fundamental conception of reality. I wish I could send you a copy of this book, but it is out of print".

A Letter Worth Reading
(For Objective Idealists to Answer)

“*My Dear Sir,*

Some weeks ago, after a reading of Wilfrid Lay's “Man's Unconscious Conflict” and his “Man's Unconscious Spirit,” I wrote to him and asked if he could *offer anything to disprove the possibility of this so-called mortal existence being a dream—My dream.* Mr. Lay answered by loaning me your “Dream Problem,” which I have found the most interesting reading in a long time. Mr. Lay also informed me that if I should send you ten rupees you would mail me “The Dream Problem” and also another book you have recently issued, being a sequel to “The Dream Problem.” Enclosed is cheque for ten rupees to cover cost of the books, which I hope you will forward to me at once, for I know the newer book, like the former, is a veritable feast.

I have read little or nothing on psychology or on dream. Like the majority of those of the Western world I was content (for a time) with the religion I was brought up in, and did no reading outside of church periodicals, and that very little. Later, I became dissatisfied because I didn't seem to derive much good front the Almighty, and in time I became an agnostic. The last year I began to do a little investigating by reading a little of psychology, Christian Science and at the same time to do a little thinking. I read “Freud's Interpretation of Dreams,” and one evening, like a flash, it occurred to me that after all, this life perhaps is but a dream of mine. I brought up every contradiction I could think of, but after all there is nothing to absolutely convince me this might not be MY dream, even the fact of my

reading your "Dream Problem" and my writing this letter to you and ordering your books.

You can imagine, therefore, my appreciation of your "Dream Problem" when it is understood that it had never even been suggested to me by any one or any book that this might be MY dream.

Something along this line was my theory: God created man in his image and likeness; therefore man is spiritual, an idea of God having individuality. It might be possible that my real self (my spiritual self), through inactivity or other cause, is having a dream. As in a night dream, we never know the cause of it (if we ever do) until we awaken, so in this so-called mortal dream, I shall never know the cause of it until I awaken to my spiritual consciousness. It is possible to bring into our night dreams our waking consciousness, even though we cannot awaken ourselves. But to the degree we are able to do this, just to that degree do our night dreams seem less real and therefore less discordant. Therefore, I believe that to the degree I bring my spiritual consciousness into this so-called mortal life (dream) less real and less discordant will this life become. I do not hesitate to say that if your "Dream Problem" were used as a text book in our Western churches there would be a marked improvement in "the affairs of men."

I was much impressed with that portion of your book which deals with the dialogue between the dreamer and the sage. Also particularly that part where it is stated that this being the dreamer's dream (this life) there is no need to express his belief or knowledge of this fact to the world, or to endeavor to change men's views. It is needed only to change his own consciousness."—*Ivan Johnson, Indianapolis, Indiana, U.S.A.*

INDEX OF
Contributors to Volume Second. Part I of
The Dream Problem.

	PAGE.
ABBOTT, Mr. David P., Author of 'Behind the Scenes with the Medium,' etc. <i>Omaha, Neb., U.S.A.</i>	... 267
ANDERSON, Prof. James B., ph.D., A.B., A.M. author of 'Applied Religious Philosophy' <i>Washington.</i>	... 525
BAXTER, Mr. Francis K., C. E., author of 'Nature's Plan.' 'Marvels of the Soul,' etc. <i>Utica, N.Y.</i>	... 428
BHAGAVAN DAS, Baba, M.A., author of 'The Science of Peace.' 'Science of Emo- tions,' etc.. Contr. to Vol. I <i>Benares.</i>	... 231
BROWN, Mr. Robert T., author of 'The Mystery of Space', <i>Brooklyn, N.Y.</i>	... 412
CHANDHA, Mr. B. V. F.I.A.Sc., M.O.P.P. author of 'Mind and its Faculties,' etc. <i>Arkonam (India)</i>	... 487
CHATTERJI, Babu Surendra Nath, Editor 'Hermit' <i>Lucknow (India)</i>	... 491
COHEN, Mr. Solomon, author of 'What is God,' etc. <i>New York.</i>	... 583
CONNER, Mr. Charles H., author of 'Enchanted Valley,' etc. <i>Philadelphia.</i>	... 535
DANA, Dr. C. Marvin. v. a. ph.D., F.R.G.S. author of 'The Master Mind'. etc. <i>New York</i>	... 503
DAYANANDA, Sri Swami, author of 'The Encyclopedia of Religion', Hon. Secy. Sri. Bharat Dharma Mahamandal, <i>Benares.</i>	... 481

DERBYSHIRE. Mr. Henry James, Metaphysician, author of 'Origin of Mental Species'— <i>Flint (Michigan).</i>	...	547
EVANS. Dr. Henry Ridgely, Litt. D., LL.B., author of 'Spirit World Unmasked' etc.— <i>Washington.</i>	...	581
FAWCETT. Mr. E. Douglas, author of 'The World as Imagination', 'Divine Imagining' etc.— <i>Switzerland.</i>	...	xxxiii
HYSLOP. Dr. James H., ph.D., LL.D., author of 'Life after Death', etc., Secy. American Society of psychical Research.— <i>New York.</i>	...	lvii
JORDAN. Dr. David Starr, ph.D., LL.D., M.D., author of 'Stability of Truth'. Chancellor of <i>Stanford University, Cal. U.S.A.</i>	...	514
KALACHAND. K. Mirchandani, Retired Sub-Engineer, <i>Hyderabad (Sind).</i>	...	495
KENRICK. Mr. A.C., author of 'The Simplest Thing in the World', <i>London (England)</i>	...	xlv
KLEIN. Mr. Sydney T. r.l.s., r.r.a.s., author of 'Science and the Infinite,' 'From the Watch Tower', etc., <i>Surrey (England).</i>	...	460
KRATZER. Rev. G.A., B.A. author of 'Spiritual Man', 'What is Truth' etc. Doctor of Christian Science, <i>Chicago Ill.</i>	...	571
KRISHNASWAMI AIYAR. Mr. R., M.A., (Sanskrit) author of 'Atma Vidya,' 'The Science of Self', etc. <i>Tinnerelly.</i>	...	173
LAIRD. Prof. John. M.A., Professor of Logic and Metaphysics. Queen's University, <i>Belfast.</i>	...	556
LESLIE. Mr. John, author of 'Nature and Super Nature', etc., <i>Aberdeen.</i>	...	361
MACKENZIE. Dr. John Stuart, Litt. D. LL.D., author of 'Constructive Philosophy', etc. Emeritus Professor of Logic and Philosophy, University College, <i>Cardiff.</i>	...	498
MADDEN. Mr. Alfred, author of 'Lifting the Veil', <i>Phoenix, Arizona, U.S.A.</i>	...	520

MALKANI, Mr. G. R., M.A., author of 'Problems of Nothing', 'Metaphysics of Energy', etc., <i>Amalner.</i>	...	91
MANN, Mr. W. E., author of 'Theories about the Truth of Things', <i>Norfolk.</i>	...	470
MEHAR SINGH, Sardar, Sikh Priest and Head Granthi, Gaddi Nashin and Jugirdar, <i>Tarn Tarn. (India)</i>	...	484
MEYER, Dr. A., M.D., LL.D., Professor of Psychiatry, John Hopkins Hospital.	...	559
MILITZ, Mrs. A.R., author of 'Concentration' etc., Editor, 'Master Mind'. <i>Los-Angeles.</i>	...	448
PAIN, Prof. Charles Roswell, author of 'The Designless Universe Safe,' etc., <i>St. Louis, Mo. U.S.A.</i>	...	561
PRINCE, Dr. Morton, M.D., A.B., LL.D., author of 'The Unconscious', etc., Editor, 'Journal of Abnormal Psychology', Professor Emeritus Tufts College, <i>Boston.</i>	...	586
RAGHAVANANDA, Swami, Editor, 'Prabudha9 Bharata'. <i>Mayarati.</i>	...	159
RAGHUNATH RAI, Swami Malik, author of 'The Science of Self', etc., Editor, 'The Peace', <i>Multan.</i>	...	182
RUSSEL, Mr. John M., author of 'Solar Empyrean'. <i>Palmar, Iowa, U.S.A.</i>	...	531
SAMPURAN SINGH, Sant, M.Sc., F.LL.C. author of 'Anand Gita,' 'Updesh Chintamani' and other works in Hindi and Gurmukhi, <i>Tarn Tarn.</i>	...	564
SANTAYANA, Prof. G. Ph.D., M.A., Litt., author of 'Egotism in German Philosophy', 'Life of Reason', <i>London.</i>	...	lv
SCHILLER, Dr. F. C. S., M.A., D.Sc., author of 'Studies in Humanism,' etc., Senior Tutor Corps Christie College, <i>Oxford.</i>	...	382
SCHROEDER, Mr. T., Writer and contributor to over 200 American Periodicals, author of 'Psychological Study', 'Heavenly Bridegrooms', etc., <i>Cos. Cob. U.S.A.</i>	...	510

(iv)

SEEKER AFTER TRUTH, A	... 551
SHORT, Mr. J. M., Secy. Sydney Branch of the Society for Spreading the Knowledge of True Prayer, <i>Sydney</i>.	... 393
SMYTHE, Mr. Abbott E. S., r.t.s., President of the Toronto Theosophical Society, <i>Toronto, Canada.</i>	... 528
SNYDER, Dr. A. B., ph.d., A.M.A.B., author of 'Reconciliation of Opposites', Professor, Vassar College, <i>Poughkeepsie, U.S.A.</i>	... 578
STRONG, Dr. William Walker, ph.d., author of The New Philosophy of Modern Science, etc., <i>Mcmahonsburg, Pa, U.S.A.</i>	... 517
SVAMANANDA Brahmachary, Swami; author of 'Truth Revealed', 'The Soul Problem and Maya' etc., <i>Banaras</i>.	... 569
TAPLIN, Dr. A. B., L.N.C.P., L.M., author of 'Hypnotism', etc., President, Psycho-Medi- cal Society, <i>Liverpool</i>	... 543
TATIA, Rao Raghunathji N., author of 'The Hindu Theology' etc., <i>Surat</i>.	... 105
URDAHL, Mr. H. H., author of 'The Key of Knowledge', <i>Portland, U.S.A.</i>	... 377
WHITEY, Dr. C. J., M.D., author of 'Wisdom of Plotinus', etc., <i>Beth (Eng)</i>.	... 309
WHITING, Lilian, author of 'The World Beautiful', 'From Dream to Vision of Life', 'They Who Understand', etc., <i>Rome (Italy)</i>...	... 507
WYBERGH, Mr. W. J., Metaphysician, <i>Cape- town (South Africa)</i>.	... 438

